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R I V I N G T O N S

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PREFACE.

THE plot of the 'Ion' is as follows:—

Creusa, the daughter of Erechtheus, the ancient hero-king of Athens, bore a son to Apollo. This son she exposed, from fear of her relations, and returning to the place some days after, found him not, and so supposed him dead.

But by Apollo's order he had been conveyed to Delphi, where in course of time he was appointed minister of the God in his temple.

Creusa, some years after the birth of Apollo's son, was wedded to Xuthus; and as after a long time they had no children, they go to Delphi to ask the God whether there is any hope of their having a son.

Here the first scene opens.

Ion, Creusa's son, meets her at the temple door, and learns that she is childless; telling her at the same time that he has no mother nor father. She then tells him the tale of the son she bore to Apollo (only from shame pretending that it was not herself but a friend who was concerned), and desires to consult the God about the lost boy. Ion replies that the God could not answer such a question, as it would be confessing his own wrong-doing.

Then Xuthus enters, having come from the oracle of Trophonius, where he has been told that he shall not be childless long. Creusa rejoices, and Xuthus goes to get further information from Apollo.

He is told that the first person he meets on leaving the oracle is his son; and the second scene opens with the return of Xuthus from the temple, when to Ion's astonishment, he is greeted by

this supposed stranger as his son. With some difficulty Ion is convinced, and Xuthus then proposes to take him to Athens, but as a stranger, in order to spare his wife's feelings.

Creusa however hears the story from the chorus, and, in the third scene, is persuaded by her father's old attendant, whom she consults, that the adoption of Ion is a disgrace to the Erechtheids; and they conspire to poison him.

The failure of this plot is related in the fourth scene by a messenger. The poison was dropped into the cup. Just as Ion is about to drink, an ill-omened word is spoken, and Ion empties it upon the ground. A pigeon, that sips this wine, dies in convulsions. Ion starts up, seizes the old man, rushes out, calls the chief men together, and tells them what has happened. The old man, and Creusa who helped him in the plot, are condemned to die.

The old prophetess, however, comes out, as Creusa is about, in the fifth scene, to be dragged away, and stops Ion. She gives him the box in which he as a child had been brought to Delphi. Ion opens it, and exposes to view, to Creusa's surprise, the trinkets she had placed on her own child before she lost him. Thus the recognition is completed, and there is joy.

It is a romantic play, giving the poet much scope for his power of depicting varied emotions and pathetic scenes. The political object is quite secondary, namely to trace back the Ionic race from whence the Athenians came to Apollo himself.

DRAMATIS PERSONÆ.

Κρέουσα, daughter of Erechtheus.

Ἴων, her son by Apollo.

Ξούθος, her husband.

Παιδαγωγός, the old attendant of Erechtheus.

Θεράπων, a servant of Creusa.

Πυθία, the priestess of Delphi.

Chorus of CREUSA'S attendants, who do not mount the stage, but remain in front, below.

The scene is at Delphi.

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SCENE I.

MOTHER AND SON.

The Temple of Apollo at Delphi. The peaks and dells of Parnassus, lit with the morning sun, are seen behind. The gates of the temple are decorated with bay, and the pavement is newly swept and shining. On the façade are splendid statues and bas-relief sculptures, representing the stories of Bellerophon, Herakles, Iolaus, Bacchus, and other gods and heroes. The temple and ground in front of it are raised, and there is a lower level in front (where the orchestra is) and at the sides. From the lower level to the stage steps lead up, winding round the face of the hillside. In front of the temple stands ION, a splendid youth, carrying a bow and arrow. He is dressed as a minister of the temple, with a chaplet on his head; and in the background are seen the pitchers and broom used for sprinkling and sweeping the pavement. Enter CREUSA, followed by a train of women servants, slowly and reverently approaching. She mounts the steps, her attendants remaining below. Suddenly she stops in front of the temple, and bows her head weeping. ION advances courteously, and says:—

ΙΩ. γειναιότης σοι, καὶ τρόπων τεκμήριον
 τὸ σχῆμ' ἔχεις τόδ', ἥτις εἰ ποτ', ὦ γύναι.
 γνοιῖ δ' ἂν ὡς τὰ πολλά γ' ἀνθρώπου πέρι
 τὸ σχῆμ' ἰδὼν τις εἰ πέφυκεν εὐγενής.
 ἔα. [in a tone of pity]

- ἀλλ' ἐξέπληξάς μ' ὄμμα συγκλήσασα σὸν 5
 δακρύοις θ' ὑγράνας· εὐγενῇ παρηίδα,
 ὥς εἶδες ἀγνὰ Λοξίου χρηστήρια.
 τί ποτε μερίμνης ἐς τόδ' ἦλθες, ὦ γύναι ;
 οὐ πάντες ἄλλοι γύαλα λεύσσοντες θεοῦ
 χαίρουσιν, ἐνταῦθ' ὄμμα σὸν δακρυρροεῖ. 10
- KP.** [*mastering her emotion*]
 ὦ ξένε, τὸ μὲν σὸν οὐκ ἀπαιδεύτως ἔχει
 ἐς θαύματ' ἐλθεῖν δακρύων ἐμῶν πέρι·
 ἐγὼ δ' ἰδοῦσα τούσδ' Ἀπόλλωνος δόμους
 μνήμην παλαιὰν ἀνεμετρησάμην τινά·
 οἴκοι δὲ τὸν νοῦν ἔσχον ἐνθάδ' οὐσά περ. 15
 [*sadly musing*]
 ὦ τλήμονες γυναῖκες· ὦ τολμήματα
 θεῶν. τί δῆτα ; ποῖ δίκην ἀνοίσομεν,
 εἰ τῶν κρατούντων ἀδικίαις ὀλούμεθα ;
- ΙΩ.** τί χρήμα δ' ἀνереύνητα δυσθυμεῖ, γύναι ;
- KP.** [*collecting herself*]
 οὐδέν· μεθῆκα τόξα· τὰπὶ τῷδε δὲ 20
 ἐγὼ τε σιγῶ καὶ σὺ μὴ φρόντιζ' ἔτι.
- ΙΩ.** τίς δ' εἰ ; πόθεν γῆς ἦλθες ; ἐκ ποίου πατρὸς
 πέφυκας ; ὄνομα τί σε καλεῖν ἡμᾶς χρεῶν ;
- KP.** Κρέουσα μὲν μοι τοῦνομ', ἐκ δ' Ἐρεχθέως
 πέφυκα, πατρὶς γῆ δ' Ἀθηναίων πόλις. 25
- ΙΩ.** [*enthusiastically*]
 ὦ κλεινὸν οἰκοῦσ' ἄστν, γενναίων τ' ἀπο
 τραφεῖσα πατέρων, ὥς σε θαυμάζω, γύναι.
- KP.** [*sadly*] τοσαῦτα κεῦτυχοῦμεν, ὦ ξέν', οὐ πέρα.

EURIPIDES.

2. πρὸς θεῶν ἀληθῶς, ὥς μεμύθευται βροτοῖς,
P. [interrupting]
τί χρῆμ' ἐρωτᾷς, ὦ ξέν', ἐκμαθεῖν θέλω. 30
2. ἐκ γῆς πατρός σου πρόγονος ἔβλασθεν πατήρ ;
P. Ἐριχθόνιός γε · τὸ δὲ γένος μ' οὐκ ὠφελεῖ.
2. ἦ καὶ σφ' Ἀθάνα γῆθεν ἐξανείλετο ;
P. ἐς παρθένους γε χεῖρας, οὐ τεκοῦσά νιν.
2. δίδωσι δ', ὥσπερ ἐν γραφῇ νομίζεται ; 35
P. Κέκροπός γε σώζειν παισιν οὐχ ὀρώμενον.
2. ἤκουσα λῦσαι παρθένους τεύχος θεᾶς.
P. τοιγὰρ θανοῦσαι σκόπελον ἤμαξαν πέτρας.
2. εἶεν · [raising, as if reluctant to ask more]
τί δαί τόδ' ; ἄρ' ἀληθὲς ἢ μάτην λόγος ;
P. τί χρῆμ' ἐρωτᾷς ; καὶ γὰρ οὐ κάμνω σχολῇ. 40
2. πατὴρ Ἐρεχθεὺς σὰς ἔθυσσε συγγόνους ;
P. ἔτλη πρὸ γαίας σφάγια παρθένους κτανεῖν.
2. σὺ δ' ἐξεσώθης πῶς κασινγήτων μόνη ;
P. βρέφος νεογνὸν μητρὸς ἦν ἐν ἀγκάλαις.
2. πατέρα δ' ἀληθῶς χάσμα σὸν κρύπτει χθονός ; 45
P. πληγαὶ τριαίνης ποντίου σφ' ἀπώλεσαν.
2. σὺν ἀνδρὶ δ' ἤκεις ἢ μόνη χρηστήρια ;
P. σὺν ἀνδρὶ. σηκοὺς δ' ἐνστρέφει Τροφωνίου.
2. πότῃρα θεατῆς, ἢ χάριν μακτευμάτων ;
P. κείνου τε Φοῖβου θ' ἐν θέλων μαθεῖν ἔπος. 50
2. καρποῦ δ' ὑπὲρ γῆς ἤκετ', ἢ παίδων πέρι ;
P. ἄπαιδές ἐσμεν, χρόνι' ἔχοντ' εὐνήματα.
2. οὐδ' ἔτεκες οὐδὲν πώποτ', ἀλλ' ἄτεκνος εἶ ;
P. [significantly] ὁ Φοῖβος οἶδε τὴν ἐμὴν ἀπαιδίαν.

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- ΙΩ.** καὶ μή γ' ἐπ' οἴκτόν μ' ἔξαγ' οὐ λελήσμεθα. 10
- ΚΡ.** συγῶ · πέραινε δ' ὦν σ' ἀνιστορῶ πέρι.
- ΙΩ.** οἶσθ' οὖν δ κάμνει τοῦ λόγου μάλιστά σοι ;
- ΚΡ.** τί δ' οὐκ ἐκείνη τῇ ταλαιπώρῃ νοσεῖ ;
- ΙΩ.** πῶς ὁ θεὸς δ λαθεῖν βούλεται μαντεύσεται ;
- ΚΡ.** εἵπερ καθίζει τρίποδα κοινὸν Ἑλλάδος. 11
- ΙΩ.** αἰσχύνεται τὸ πρᾶγμα · μὴ 'ξέλεγχέ νιν.
- ΚΡ.** ἀλγύνεται δέ γ' ἡ παθοῦσα τῇ τύχῃ.
- ΙΩ.** [*decisively*] οὐκ ἔστιν ὅστις σοι προφητεύσει τάδε.
ἐν τοῖς γὰρ αὐτοῦ δώμασιν κακὸς φανεῖς
Φοῖβος δικαίως τὸν θεμιστεύοντά σοι 11
δράσειεν ἂν τι πῆμ' · ἀπαλλάσσου, γύναι ·
τῷ γὰρ θεῷ τὰναντί' οὐ μαντευτέον.
ἐς γὰρ τοσοῦτον ἀμαθίας ἔλθοιμεν ἂν,
εἰ τοὺς θεοὺς ἄκοντας ἐκπονήσομεν
φράζειν ἂ μὴ θέλουσιν ἢ προβωμίους 12
σφαγαῖσι μῆλων ἢ δι' οἰωνῶν πτεροῖς.
ἂν γὰρ βία σπεύδωμεν ἀκόντων θεῶν,
οὐκ ὄντα κεκτήμεσθα τὰγάθ', ὦ γύναι ·
ἂ δ' ἂν διδῶσ' ἐκόντες, ὠφελούμεθα.
- ΚΡ.** [*clasp ing her hands, and turning to the temple*]
ὦ Φοῖβε, κακεῖ κἀνθάδ' οὐ δίκαιος εἶ 12
ἐς τὴν ἀποῦσαν, ἧς πάρεσιν οἱ λόγοι.
σύ τ' οὐκ ἔσωσας τὸν σόν, ὃν σῶσαι σ' ἐχρῆν,
οὔθ' ἰστορούση μητρὶ μάστιγος ὦν ἐρεῖς,
ὥς, εἰ μὲν οὐκέτ' ἔστιν, ὀγκωθῇ τάφῳ,
εἰ δ' ἔστιν, ἔλθῃ μητρὸς εἰς ὄψιν ποτέ. 13

EURIPIDES.

- [turning to ION, as she sees XUTHUS approach]
 ἄλλ', ὦ ξέν', εἰσορῶ γὰρ εὐγενῇ πόσιν
 Ξοῦθον πέλας δὴ τόνδε, τὰς Τροφωνίου
 λιπόντα θαλάμας, τοὺς λελεγμένους λόγους
 σίγα πρὸς ἄνδρα, μή τιν' αἰσχύνῃ λάβω
 διακονοῦσα κρυπτά, καὶ προβῇ λόγος 135
 οὐχ ἥπερ ἡμεῖς αὐτὸν ἐξειλίσσομεν.
 [dolcely] τὰ γὰρ γυναικῶν δυσχερῇ πρὸς ἄρσενας,
 κὰν ταῖς κακαῖσιν ἀγαθαὶ μεμυγμένοι
 μισοῦμεθ'· οὕτω δυστυχεῖς πεφύκαμεν.
 [enter XUTHUS]
- O. πρῶτον μὲν ὁ θεὸς τῶν ἐμῶν προσφθεγμάτων 140
 [towing to the temple]
 λαβὼν ἀπαρχὰς χαιρέτω, σύ τ', ὦ γύναι. [to CREUSA]
 [more anxious, as he sees her agitated]
 μῶν χρόνιος ἐλθὼν σ' ἐξέπληξ' ὀρρωδία;
- P. [controlling herself]
 οὐδέν γ'· ἀφίκου δ' ἐς μέριμναν. ἀλλὰ μοι
 λέξον τί θέσπισμ' ἐκ Τροφωνίου φέρεις.
- O. οὐκ ἤξιωσε τοῦ θεοῦ προλαμβάνειν 145
 μαντεύμαθ'· ἐν δ' οὖν εἶπεν, οὐκ ἄπαιδά με
 πρὸς οἶκον ἤξειν οὐδὲ σ' ἐκ χρηστηρίων.
- P. [clasping her hands and praying]
 ὦ πότνια Φοῖβου μήτηρ, εἰ γὰρ αἰσῶς
 ἔλθοιμεν, ἃ τε νῶν συμβόλαια πρόσθεν ἦν
 ἐς παῖδα τὸν σόν, μεταπέσοι βελτίονα. 150
- O. ἔσται τάδ'· [to ION] ἀλλὰ τις προφητεύει θεοῦ;
- P. ἡμεῖς τὰ γ' ἔξω, τῶν ἔσω δ' ἄλλοις μέλει,
 οἱ πλησίον θάσσουσι τρίποδος, ὦ ξένη,

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ΙΩ. [*scornfully*] ποῦ δέ μοι πατήρ σύ ; ταῦτ' οὖν οὐ
γέλωσ κλύειν ἐμοί ;

ΞΟ. οὐ· τρέχων ὁ μῦθος ἄν σοι τὰμὰ σημήνειεν ἄν.

ΙΩ. [*still incredulous*] καὶ τί μοι λέξεις ;

ΞΟ. πατήρ σός εἰμι καὶ σὺ παῖς ἐμός.

ΙΩ. τίς λέγει τὰδ' ; ΞΟ. ὃς σ' ἔθρεψεν ὄντα Λοξίας
ἐμόν. 185

ΙΩ. μαρτυρεῖς σαυτῷ.

ΞΟ. τὰ τοῦ θεοῦ γ' ἐκμαθὼν χρηστήρια.

ΙΩ. ἐσφάλης αἰνυγμ' ἀκούσας.

ΞΟ. [*ironically*] οὐκ ἄρ' ὄρθ' ἀκούομεν ;

ΙΩ. ὁ δὲ λόγος τίς ἐστὶ Φοίβου ;

ΞΟ. τὸν συναντήσαντά μοι

ΙΩ. [*interrupting*] τίνα συνάντησιν ; ΞΟ. δόμων τῶνδ'
ἐξιόντι τοῦ θεοῦ

ΙΩ. [*again interrupting*] συμφορὰς τίνος κυρῆσαι ; ΞΟ.
παῖδ' ἐμόν πεφυκέναι. 190

ΙΩ. [*struck*] σὸν γεγῶτ', ἡ δῶρον ἄλλων ;

ΞΟ. δῶρον, ὄντα δ' ἐξ ἐμοῦ.

ΙΩ. πρῶτα δῆτ' ἐμοὶ ξυνάπτεις πόδα σόν ;

ΞΟ. οὐκ ἄλλω, τέκνον.

ΙΩ. [*astounded*]

ἡ τύχη πόθεν ποθ' ἤκει ; ΞΟ. δύο μίαν θαυμάζομεν.

ΙΩ. ἔα· τίνος δέ σοι πέφυκα μητρός ;

ΞΟ. οὐκ ἔχω φράσαι.

ΙΩ. οὐδὲ Φοῖβος εἶπε ;

ΞΟ. τερφθεὶς τοῦτο, κεῖν' οὐκ ἠρόμην. 195

EURIPIDES.

- ΙΩ. [*ironically*] γῆς ἄρ' ἐκπέφυκα μητρός.
 ΞΟ. οὐ πέδον τίκτει τέκνα.
 ΙΩ. πῶς ἂν οὖν εἶην σός ;
 ΞΟ. οὐκ οἶδ', ἀναφέρω δ' ἐς τὸν θεόν.
 ΙΩ. [*yielding*] τῷ θεῷ γοῦν οὐκ ἀπιστεῖν εἰκός.
 ΞΟ. εὖ φρονεῖς ἄρα.
 ΙΩ. καὶ τί βουλόμεσθ' ἄλλο
 ΞΟ. [*interrupting*] νῦν ὁρᾷς ἂ χρή σ' ὁρᾶν.
 ΙΩ. ἡ Διὸς παιδὸς γενέσθαι παῖς ;
 ΞΟ. ὃ σοί γε γίγνεται. 200
 ΙΩ. ἡ θύγω δῆθ' οἷ μ' ἔφυσαν ;
 ΞΟ. πιθόμενός γε τῷ θεῷ.
 ΙΩ. χαῖρέ μοι, πάτερ, [*embracing him*]
 ΞΟ. φίλον γε φθέγμ' ἐδεξάμην τόδε.
 ΙΩ. ἡμέρα θ' ἡ νῦν παρούσα.
 ΞΟ. μακάριόν γ' ἔθηκε με.
 ΙΩ. [*pausing, then sadly*]
 ὦ φίλη μῆτερ, πότ' ἄρα καὶ σὸν ὄψομαι δέμας ;
 νῦν ποθῶ σε μᾶλλον ἢ πρὶν, ἥτις εἰ ποτ', εἰσιδεῖν. 205
 ἀλλ' ἴσως τέθνηκας, ἡμεῖς δ' οὐδὲν ἂν δυναίμεθα.
 [*after a short silence, XUTHTUS comes forward and says :*]
 ΞΟ. ὦ τέκνον, ἐς μὲν σὴν ἀνεύρεσιν θεὸς
 ὀρθῶς ἔκρανε, καὶ συνῆψ' ἐμοί τε σέ,
 σύ τ' αὖ τὰ φίλταθ' ἠὔρες, οὐκ εἰδὼς πάρος.
 ὃ δ' ἦξας ὀρθῶς, τοῦδε καμ' ἔχει πόθος, 210
 ὅπως σύ τ', ὦ παῖ, μητέρ' εὐρήσεις σέθεν,
 ἐγὼ θ' ὁποίας μοι γυναικὸς ἐξέφυς.
 χρόνῳ δὲ δόντες ταῦτ' ἴσως εὐροιμεν ἄν.

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[*eagerly*] ἄλλ' ἐκλιπὼν θεοῦ δάπεδ' ἀλητείαν τε σῆν
 ἐς τὰς Ἀθήνας στείχε κοινόφρων πατρί, 215

οὐ σ' ὄλβιον μὲν σκῆπτρον ἀναμένει πατρός,
 πολὺς δὲ πλοῦτος· οὐδὲ θάτερον νοσῶν
 δυοῖν κεκλήσει δυσγενὴς πένης θ' ἄμα,
 ἀλλ' εὐγενὴς τε καὶ πολυκτῆμων βίου.

[*ION remains silent and sad : XUTHEUS continues, crest-fallen*]

σιγῆς ; τί πρὸς γῆν ὄμμα σὸν βαλὼν ἔχεις, 220

ἐς φροντίδας τ' ἀπήλθες, ἐκ δὲ χαρμονῆς
 πάλιν μεταστὰς δεῖμα προσβάλλεις πατρί ;

ΙΩ. οὐ ταῦτόν εἶδος φαίνεται τῶν πραγμάτων

πρόσωθεν ὄντων ἐγγύθεν θ' ὀρωμένων.

ἐγὼ δὲ τὴν μὲν συμφορὰν ἀσπάζομαι, 225

πατέρα σ' ἀνευρών· ὦν δὲ γιγνώσκω πέρι

ἄκουσον. εἶναί φασι τὰς αὐτόχθονας

κλεινὰς Ἀθήνας οὐκ ἐπέισακτον γένος,

ἵν' ἐσπεσοῦμαι δύο νόσω κεκτημένος,

πατρός τ' ἐπακτοῦ καὐτὸς ὦν νοθαγενής. 230

καὶ τοῦτ' ἔχων τοῦναιδος, ἀσθενὴς μὲν ὦν,

ὁ μὴδὲν ὦν κάξ οὐδένων κεκλήσομαι·

ἦν δ' ἐς τὸ πρῶτον πόλεος ὀρμηθεὶς ζυγὸν

ζητῶ τις εἶναι, τῶν μὲν ἀδυνάτων ὑπο

μισησόμεσθα· λυπρὰ γὰρ τὰ κρείσσονα· 235

οἷοι δὲ χρηστοὶ δυνάμενοί τ' εἶναι σοφοὶ

σιγῶσι καὶ σπεύδουσιν ἐς τὰ πράγματα,

γέλῳτ' ἐν αὐτοῖς μωρίαν τε λήψομαι

οὐχ ἡσυχάζων ἐν πόλει ψόγου πλέα·

ἐλθὼν δ' ἐς οἶκον ἀλλότρισον ἔπηλυσ ὦν, 240

EURIPIDES.

γυναῖκά θ' ὥς ἄτεκνον, ἢ κοινουμένη·
 τὰς συμφοράς σοι πρόσθεν, ἀπολαχοῦσα νῦν·
 αὐτὴ καθ' αὐτὴν τὴν τύχην οἶσσι πικρῶς,
 πῶς οὐχ ὑπ' αὐτῆς εἰκότως μισήσομαι·
 ὅταν παραστῶ σοι μὲν ἐγγύθεν ποδός, . 245
 ἢ δ' οὐς' ἄτεκνος τὰ σὰ φίλ' εἰσορᾷ πικρῶς,
 κατ' ἢ προδοὺς σύ μ' ἐς δάμαρτα σὴν βλέπης,
 ἢ τὰμὰ τιμῶν δῶμα συγχέας ἔχης ;

[*raising : sadly*]

ἄλλως τε τὴν σὴν ἄλοχον οἰκτεῖρω, πάτερ,
 ἄπαιδα γηράσκουσιν· οὐ γὰρ ἀξία· 250
 πατέρων ἀπ' ἐσθλῶν οὐς', ἀπαιδία νοσεῖν·
 [*then bitterly*]

τυραννίδος δὲ τῆς μάτην αἰνουμένης
 τὸ μὲν πρόσωπον ἡδύ, τὰν δόμοισι δὲ
 λυπηρά· τίς γὰρ μακάριος, τίς εὐτυχής,
 ὅστις δεδοικῶς καὶ παραβλέπων βίαν 255
 αἰῶνα τείνει ; δημότης ἂν εὐτυχῆς
 ζῆν ἂν θέλοιμι μᾶλλον ἢ τύραννος ὢν,
 ᾧ τοὺς πονηροὺς ἡδονὴ φίλους ἔχειν,
 ἐσθλοὺς δὲ μισεῖ κατθανεῖν φοβούμενος·

εἵποις ἂν ὥς ὁ χρυσὸς ἐμικᾷ· τάδε, 260
 πλουτεῖν τε τερπνόν· σὺ φιλῶ ψόγους κλύειν
 ἐν χερσὶ σώζων ὄλβον οὐδ' ἔχειν πόνους.
 εἷη δ' ἔμοιγε μέτρια μὴ λυπουμένῳ.
 ἃ δ' ἐνθάδ' εἶχον ἀγάθ' ἄκουσόν μου, πάτερ·
 τὴν φιλτάτην μὲν πρῶτον ἀνθρώποις σχολῇν 265
 ὄχλον τε μέτριον· οὐδέ μ' ἐξέπληξ' ὁδοῦ·

ION OF

[*eagerly*] ἄλλ' ἐκλιπὼν θεοῦ δάπεδ' ἀλητείαν τε σὴν
 ἐς τὰς Ἀθήνας στείχε κοινόφρων πατρί, 215
 οὐ σ' ὄλβιον μὲν σκῆπτρον ἀναμένει πατρός,
 πολὺς δὲ πλαῦτος· οὐδὲ θάτερον νοσῶν
 δυοῖν κεκλήσει δυσγενὴς πένης θ' ἅμα,
 ἄλλ' εὐγενὴς τε καὶ πολυκτῆμων βίου.

[*ION remains silent and sad: SYNTHEUS continues, crest-fallen*]
 συγᾶς; τί πρὸς γῆν ὄμμα σὸν βαλὼν ἔχεις, 220
 ἐς φροντίδας τ' ἀπήλθες, ἐκ δὲ χαρμονῆς
 πάλιν μεταστὰς δεῖμα προσβάλλεις πατρί;

ΙΩ. οὐ ταῦτόν εἶδος φαίνεται τῶν πραγμάτων
 πρόσωθεν ὄντων ἐγγύθεν θ' ὀρωμένων.
 ἐγὼ δὲ τὴν μὲν συμφορὰν ἀσπάζομαι, 225
 πατέρα σ' ἀνευρών· ὦν δὲ γιγνώσκω πέρι
 ἅκουσον. εἶναί φασι τὰς αὐτόχθονας
 κλεινὰς Ἀθήνας οὐκ ἐπέισακτον γένος,
 ἵν' ἐσπεσοῦμαι δύο νόσω κεκτημένος,
 πατρός τ' ἐπακτοῦ καὐτὸς ὦν νοθαγενής. 230
 καὶ τοῦτ' ἔχων τοῦνειδος, ἀσθενὴς μὲν ὦν,
 ὁ μὴδὲν ὦν κάξ οὐδένων κεκλήσομαι·
 ἦν δ' ἐς τὸ πρῶτον πόλεος ὀρμηθεὶς ζυγὸν
 ζητῶ τις εἶναι, τῶν μὲν ἀδυνάτων ὑπο
 μισησόμεσθα· λυπρὰ γὰρ τὰ κρείσσονα· 235
 ὅσοι δὲ χρηστοὶ δυνάμενοί τ' εἶναι σοφοὶ
 συγῶσι κοῦ σπεύδουσιν ἐς τὰ πράγματα,
 γέλωτ' ἐν αὐτοῖς μωρίαν τε λήψομαι
 οὐχ ἡσυχάζων ἐν πόλει ψόγου πλέα.
 ἐλθὼν δ' ἐς οἶκον ἀλλότριον ἔπηλυσ ὦν, 240

EURIPIDES.

[turning to the attendant women]

ὕμῖν δὲ σιγᾶν, δμῳίδες, λέγω τάδε, 295

ἢ θάνατον εἰπούσαισι πρὸς δάμαρτ' ἐμήν.

ΙΩ. στείχοιμ' ἄν· ἔν δὲ τῆς τύχης ἄπεστί μοι·

[passionately]

εἰ μὴ γὰρ ἦτις μ' ἔτεκεν εὐρήσω, πάτερ,

ἀβίωτον ἡμῖν· εἰ δ' ἐπεύξασθαι χρεών,

ἐκ τῶν Ἀθηνῶν μ' ἢ τεκοῦσ' εἶη γυνή, 300

ὥς μοι γένηται μητρόθεν παρρησία.

καθαράν γὰρ ἦν τις ἐς πόλιν πέσῃ ξένος,

κἂν τοῖς λόγοισιν ἄστος ᾗ, τό γε στόμα

δοῦλον πέπαται κούκ ἔχει παρρησίαν. [Exeunt]

ION OF

SCENE III.

THE PLOT.

Enter CREUSA from the temple alone. She advances to the space in front, and looks over to the lower level. Amongst her train she spies the aged παιδαγωγός, and beckons to him to come up to her.

ΚΡ. ὦ πρέσβυ παιδαγωγ' Ἐρεχθέως πατρός 305
 τούμου ποτ' ὄντος, ἥνικ' ἦν ἔτ' ἐν φάει,
 ἔπαιρε σαυτὸν πρὸς θεοῦ χρηστήρια,
 ὥς μοι συνησθῆς, εἴ τι Λοξίας ἄναξ
 θέσπισμα παίδων ἐς γονὰς ἐφθέγγετο ·
 σὺν τοῖς φίλοις γὰρ ἡδὺν μὲν πράσσειν καλῶς, 310
 ὃ μὴ γένοιτο δ', εἴ τι τυγχάνοι κακόν,
 εἰς ὄμματ' εὖνου φωτὸς ἐμβλέψαι γλυκύ.
 ἐγὼ δέ σ', ὥσπερ καὶ σὺ πατέρ' ἐμόν ποτε,
 δέσποιν' ὅμως οὖσ' ἀντικηδεύω πατρός.

[Παιδαγωγός, a feeble old man with a stick, who is amongst
 CREUSA'S attendants, now approaches the stage from
 below]

ΠΑ. ὦ θύγατερ, ἄξι' ἀξίων γεννητόρων 315
 ἦθη φυλάσσεις κοῦ κατασχύνασ' ἔχεις
 τοῦ σοῦ παλαιοῦς ἐγγενεῖς αὐτόχθονας.
 [approaching the steps, and stretching out his arms]
 ἔλχ' ἔλκε πρὸς μέλαθρα καὶ κόμιζέ με.
 αἰπεινά τοι μαντεῖα · τοῦ γήρως δέ μοι

EURIPIDES.

- συνεκπονούσα κῶλον ἱατρὸς γενοῦ. 320
- ΚΡ. [*advancing to the steps and giving him her hand*]
ἔπου νυν· ἵχνος δ' ἐκφύλασσ' ὅπου τίθης.
- ΠΑ. ἰδού. [*led slowly up by CREUSA*]
τὸ τοῦ ποδὸς μὲν βραδύ, τὸ τοῦ δὲ νοῦ ταχύ.
- ΚΡ. βύκτρω δ' ἐρείδου περιφερῇ στίβον χθανός.
- ΠΑ. [*feeling helplessly about*]
καὶ τοῦτο τυφλόν, ὅταν ἐγὼ βλέπω βραχύ.
- ΚΡ. ὀρθῶς ἔλεξας· ἀλλὰ μὴ παρῆς κόπῳ. 325
- ΠΑ. οὐκουν ἐκὼν γε, τοῦ δ' ἀπόντος οὐ κρατῶ.
[*they have now reached the summit of the stage*]
- ΚΡ. [*turning to the front, where the attendants are*]
γυναῖκες, ἰστῶν τῶν ἐμῶν καὶ κερκίδος
δούλευμα πιστόν, τίνα τύχην λαβὼν πόσις
βέβηκε παίδων ὦνπερ οὔνεχ' ἤκομεν;
σημήνατ'· εἰ γὰρ ἀγαθὰ μοι μηνύσετε, 330
οὐκ εἰς ἀπίστους δεσπότης βαλεῖς χαρύν.
- ΧΟ. [*with a cry of despair and doubt*] ἰὼ δαῖμον.
- ΠΑ. τὸ φροῖμιον μὲν τῶν λόγων οὐκ εὐτυχές.
- ΧΟ. ἰὼ τλᾶμον. [*as before*]
- ΠΑ. ἀλλ' ἢ τι θεσφάτοισι δεσποτῶν νοσῶ; 335
- ΧΟ. [*darkly*] εἶεν· τί δρῶμεν θάνατος ὧν κεῖται πέρι;
- ΚΡ. [*startled*] τίς ἦδε μούσα, χῶ φόβος τίνων πέρι;
- ΧΟ. εἴπωμεν ἢ συγῶμεν ἢ τί δράσομεν;
- ΚΡ. εἴφ'· ὥς ἔχεις γε συμφορὰν τιν' εἰς ἐμέ.
- ΧΟ. εἰρήσεται τοι, κεῖ θανεῖν μέλλω διπλῇ. 340
οὐκ ἔστι σσι, δέσποιν', ἐπ' ἀγκάλαις λαβεῖν
τέκν', οὐδὲ μασγῶ σῆ προσαρμόσαι ποτέ.

ION OF

KP. [*in despair*] ὦμοι θάνοιμι.

ΠΑ. [*pleadingly, to soothe her*] θύγατερ.

KP. [*wildly, frantically*] ὦ τάλαιν' ἐγώ.

ΠΑ. μήπω στενάξης, **KP.** ἀλλὰ πάρεισι γόοι.

ΠΑ. πρὶν ἂν μάθωμεν **KP.** ἀγγελίαν τίνα μοι ; 345

ΠΑ. εἰ ταῦτὰ πράσσων δεσπότης τῆς συμφορᾶς
κοινωνός ἐστίν, ἥ μόνη σὺ δυστυχεῖς.

ΧΟ. κείνῳ μὲν, ὦ γεραιέ, παῖδα Λοξίας
ἔδωκεν, ἰδίᾳ δ' εὐτυχεῖ ταύτης δίχα.

[*CREUSA cries aloud*]

ΠΑ. πότερα δὲ φῦναι δεῖ γυναικὸς ἔκ τινος 350
τὸν παῖδ' ὃν εἶπας, ἥ γεγῶτ' ἐθέσπισεν ;

ΧΟ. ἤδη πεφυκότ' ἐκτελῇ νεανίαν
δίδωσιν αὐτῷ Λοξίας· παρῆν δ' ἐγώ,

[*CREUSA cries again*]

ΠΑ. πῶς οὖν ὁ χρησμὸς ἐκπεραίνεται θεοῦ 355
σαφέστερόν μοι φράζε, χῶστις ἔσθ' ὁ παῖς.

ΧΟ. ὅτῳ ξυναντήσειεν ἐκ θεοῦ συθεῖς
πρώτῳ πόσις σός, παῖδ' ἔδωκ' αὐτῷ θεός.

[*CREUSA agonised*]

ΠΑ. τίς οὖν ἐχρήσθη ; τῷ συνῆψ' ἶχνος ποδὸς
πόσις ταλαίνης ; πῶς δὲ ποῦ νιν εἰσιδών ;

ΧΟ. οἶσθ', ὦ φίλη δέσποινα, τὸν νεανίαν 360
ὃς τόνδ' ἔσαιρε ναόν ; οὗτος ἔσθ' ὁ παῖς.

[*CREUSA answers only by a frantic look, and beating her breast and wailing*]

ΠΑ. ὄνομα δὲ ποῖον αὐτὸν ὀνομάζει πατὴρ ;

ΧΟ. Ἰών, ἐπείπερ πρῶτος ἤνησεν πατρί.

EURIPIDES.

[A. μητρὸς δὲ ποίας ἐστίν ;

[O. οὐκ ἔχω φράσαι.

φροῦδος δ', ἵν' εἰδῆς πάντα τὰπ' ἐμοῦ, γέρον, 365
σκηναὺς ἐς ἱρὰς τῆσδε λαθραίως πόσις,
κοινῇ ξυνάψων δαῖτα παιδὶ τῷ νέῳ.

[A. *[turning away to talk with CREUSA]*

δέσποινα, προδεδόμεσθα, σὺν γάρ σοι νοσῶ
τοῦ σοῦ πρὸς ἀνδρὸς, καὶ μεμηχανημένως
ὑβριζόμεσθα, δωμάτων τ' Ἐρεχθέως 370

ἐκβαλλόμεσθα. καὶ σὸν οὐ στυγῶν πόσιν
λέγω, σὲ μέντοι μᾶλλον ἢ κεῖνον φιλῶν,
ὅστις σε γήμας ξένος ἐπείσελθὼν πόλιν
καὶ δῶμα, καὶ σὴν παραλαβὼν παγκληρίαν
ἄλλης γυναικὸς παῖδας ἐκκαρπούμενος 375

λάβρα πέφηνεν · ὡς λάβρα δ', ἐγὼ φράσω ·
ἐπεὶ σ' ἄτεκνον ᾔσθητ', οὐκ ἔστεργέ σοι
ὅμοιος εἶναι τῆς τύχης τ' ἴσον φέρειν,
λαβὼν δὲ δοῦλα λέκτρα νυμφεύσας λάβρα
τὸν παῖδ' ἔφυσεν, ἐξενωμένον δέ τῳ 380

Δελφῶν δίδωσιν ἐκτρέφειν · ὁ δ' ἐν θεοῦ
δόμοισιν ἄφετος, ὡς λάθοι, παιδεύεται.
νεανίαν δ' ὡς ᾔσθητ' ἐκτεθραμμένον,
ἐλθεῖν σ' ἔπεισε δεῦρ' ἀπαιδίας χάριν.

καῖθ' ὁ θεὸς οὐκ ἐψεύσαθ', ὅδε δ' ἐψεύσατο, 385
πάλαι τρέφων τὸν παῖδα, καῖπλεκεν πλοκάς
τοιάσδ' · ἀλὸς μὲν ἀνέφερ' ἐς τὸν δαίμονα,
λαθὼν δὲ καὶ τὸν χρόνον ἀμύνεσθαι θέλων,
τυραννίδ' αὐτῷ περιβαλεῖν ἔμελλε γῆς.

καινοὶ δὲ τοῦνομ' ἀνὰ χρόνον πεπλασμένον, 390

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Ἴων, ἰόντι δῆθεν ὅτι συνήντετο.

καὶ τῶνδ' ἀπάντων ἔσχατον πείσει κακόν,

ἀμήτορ', ἀναρίθμητον, ἐκ δούλης τινὸς

γυναικὸς, ἐς σὸν δῶμα δεσπότην ἄγει.

ἀπλοῦν ἂν ἦν γὰρ τὸ κακόν, εἰ παρ' εὐγενοῦς 395

μητρός, πιθὼν σε, σὴν λέγων ἀπαιδίαν,

εἰσώκισ' αἴκους· εἰ δὲ σοὶ τόδ' ἦν πικρόν,

τῶν Αἰῶλου νιν χρὴν ὀρεχθῆναι γάμων.

ἐκ τῶνδε δεῖ σε δὴ γυναικεῖόν τι δρᾶν·

ἧ γὰρ ξίφος λαβοῦσαν ἡ δόλφ' τινὶ 400

ἡ φαρμάκοισι σὸν κατακτεῖναι πόσιν

καὶ παῖδα, πρὶν σοι θάνατον ἐκ κείνων μολεῖν.

ἐγὼ μὲν οὖν σοι καὶ συνεκπονεῖν θέλω,

καὶ συμφονεύειν παῖδ' ἐπεισελθὼν δόμοις

οὐ δαῖθ' ὀπλίζει, καὶ τροφεία δεσπότηαις 405

ἀποδοὺς θανεῖν τε ζῶν τε φέγγος εἰσορᾶν.

ἐν γάρ τι τοῖς δούλοισιν αἰσχύνῃν φέρει,

τοῦνομα· τὰ δ' ἄλλα πάντα τῶν ἐλευθέρων

οὐδεὶς κακίων δούλος, ὅστις ἐσθλὸς ἦ.

[CREUSA remains brooding, then utters an exclamation about
her child]

ΠΑ. [scrutinising her : then after a pause]

ὦ θύγατερ, οὗτοι σὸν βλέπων ἐμπίμπλαμαι 410

πρόσωπον, ἔξω δ' ἐγενόμην γνώμης ἐμῆς.

ποῖον τεκεῖν φῆς παῖδ' ; ἀνελθέ μοι πάλιν.

ΚΡ. [reluctant, but resolved]

αἰσχύνομαι μὲν σ', ὦ γέρον, λέξω δ' ὅμως.

ΠΑ. ὥς συστενάζειν γ' οἶδα γενναίως φίλοις.

~~ΚΡ.~~ ἄκουε ταῖνον· οἶσθα Κεκροπίας πέτρας ; 415

EURIPIDES.

- ΠΑ. οἶδ', ἔνθα Πανὸς ἄδυτα καὶ βῶμοι πέλας.
 ΚΡ. [*sadly*] ἐνταῦθ' ἀγῶνα δεινὸν ἡγωνίσμεθα.
 ΠΑ. τίν' ; ὡς ἀπαντᾷ δάκρυά μοι τοῖς σοῖς λόγοις.
 ΚΡ. Φοίβῃ ξυνῆψ' ἄκουσα δύστηνον γάμον.
 ΠΑ. κατ' ἐξέκλεψας πῶς Ἀπόλλωνος γάμους ; 420
 ΚΡ. [*sadly*] ἔτεκον· ἀνάσχου ταῦτ' ἐμοῦ κλύων, γέρον.
 ΠΑ. ποῦ τίς λοχεύει σ' ; ἡ μόνη μοχθεῖς τάδε ;
 ΚΡ. μόνη κατ' ἄντρον οὔπερ ἐξεύχθην γάμοις.
 ΠΑ. ὁ παῖς δὲ ποῦ 'στίν ; ἵνα σὺ μηκέτ' ᾗς ἄπαις.
 ΚΡ. τέθνηκεν, ὦ γεραιέ, θηρσὶν ἐκτεθείς. 425
 ΠΑ. [*in horror*]
 τέθνηκε' ; Ἀπόλλων δ' ὁ κακὸς οὐδὲν ἤρκεσεν ;
 ΚΡ. οὐκ ἤρκεσ', Ἄιδου δ' ἐν δόμοις παιδεύεται.
 ΠΑ. τίς γάρ νυν ἐξέθνηκεν ; οὐ γὰρ δὴ σύ γε.
 ΚΡ. ἡμεῖς, ἐν ὄρφνῃ σπαργανώσαντες πέπλοις.
 ΠΑ. οὐδὲ ξυνῆδει σοί τις ἐκθεσιν τέκνου ; 430
 ΚΡ. αἱ ξυμφοραὶ γε καὶ τὸ λανθάνειν μόνον.
 ΠΑ. καὶ πῶς ἐν ἄντρῳ παῖδα σὸν λιπεῖν ἔτλης ;
 ΚΡ. [*with the anguish of a mother's recollection*]
 πῶς δ' ; οἰκτρὰ πολλὰ στόματος ἐκβαλοῦς' ἔπη.
 ΠΑ. φεῦ· [*with deep pity*]
 τλήμων σὺ τόλμης, ὁ δὲ θεὸς μᾶλλον σέθεν.
 ΚΡ. [*agonised*] εἰ παῖδά γ' εἶδες χεῖρας ἐκτείνοντά μοι. 435
 ΠΑ. μαστὸν διώκοντ' ἡ πρὸς ἀγκάλαις πεσεῖν ;
 ΚΡ. [*laying her hand wildly on her bosom*]
 ἐνταῦθ' ἵν' οὐκ ὦν ἄδικ' ἔπασχεν ἐξ ἐμοῦ.
 ΠΑ. σοὶ δ' ἐς τί δόξης ἦλθεν ἐκβαλεῖν τέκνον ;
 ΚΡ. ὡς τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γάμον.

- ΠΑ. οἶμοι, δόμων σῶν ὄλβος ὥς χειμάζεται. 440
 [weeping, and burying his head in his robe]
- ΚΡ. τί κρᾶτα κρύψας, ὦ γέρον, δακρυρροεῖς ;
- ΠΑ. σὲ καὶ πατέρα σὸν δυστυχοῦντας εἰσορῶν.
- ΚΡ. τὰ θνητὰ τοιαῦτ' οὐδὲν ἐν ταύτῳ μένει.
- ΠΑ. [calmer] μή νυν ἔτ' οἴκτων, θύγατερ, ἀντεχώμεθα.
- ΚΡ. τί γάρ με χρή δρᾶν ; ἀπορία τὸ δυστυχεῖν. 445
- ΠΑ. τὸν πρῶτον ἀδικήσαντά σ' ἀποτίνου θεόν.
- ΚΡ. καὶ πῶς τὰ κρεῖσσω θνητὸς οὐς' ὑπερδράμω ;
- ΠΑ. [fiercely] πίμπρη τὰ σεμνὰ Λοξίου χρηστήρια.
- ΚΡ. [in fear] δέδοικα καὶ νῦν πημάτων ἄδην ἔχω.
- ΠΑ. τὰ δυνατὰ νυν τόλμησον, ἄνδρα σὸν κτανεῖν. 450
- ΚΡ. αἰδούμεθ' εὐνάς τὰς τόθ' ἡνίκ' ἐσθλὸς ἦν.
- ΠΑ. σὺ δ' ἄλλὰ παῖδα τὸν ἐπὶ σοὶ πεφνηότα.
- ΚΡ. [eagerly]
 πῶς ; εἰ γὰρ εἶη δυνατόν. ὥς θέλοιμί γ' ἄν.
- ΠΑ. ξιφηφόρους σοὺς ὀπλίσας' ὀπάοντας.
- ΚΡ. στείχοιμ' ἄν· ἄλλα ποῦ γενήσεται τόδε ; 455
- ΠΑ. ἱραῖσιν ἐν σκηναῖσιν, οὐ θοινᾷ φίλους.
- ΚΡ. [dubiously]
 ἐπίσημον ὁ φόνος, καὶ τὸ δοῦλον ἀσθενές.
- ΠΑ. [vexed, and rather contemptuous]
 οἶμοι, κακίζει. φέρε, σύ νυν βούλευέ τι.
- ΚΡ. καὶ μὴν ἔχω γε δόλια καὶ δραστήρια.
- ΠΑ. ἀμφοῖν ἂν εἶην τοῖνδ' ὑπηρέτης ; ἐγώ. 460
- ΚΡ. ἄκουε τοίνυν· οἶσθα γηγενῇ μάχῃν ;
- ΠΑ. οἶδ', ἣν Φλέγρα Γίγαντες ἔστησαν θεοῖς.
- ΚΡ. ἐνταῦθα Γοργόν' ἔτεκε Γῇ, δεινὸν τέρας.

EURIPIDES.

- A. ἡ παισὶν αὐτῆς σύμμαχον, θεῶν πόνον ;
P. ναί· καὶ νιν ἔκτειν' ἡ Διὸς Παλλὰς θεά. 465
A. ἄρ' οὐτός ἐσθ' ὁ μῦθος ὃν κλύω πάλαι ;
P. ταύτης Ἀθάναν δέρος ἐπὶ στέρνοις ἔχειν.
A. ἦν αἰγίδ' ὀνομάζουσι, Παλλάδος στολήν ;
P. τόδ' ἔσχευ ὄνομα θεῶν ὅτ' ἦλθεν ἐς δόρυ.
A. τί δῆτα, θύγατερ, τοῦτο σοῖς ἐχθροῖς βλάβος ; 470
P. Ἐριχθόνιον οἶσθ' ἡ οὐ ; τί δ' οὐ μέλλεις, γέρον ;
A. ὃν πρῶτον ὑμῶν πρόγονον ἐξανῆκε γῇ ;
P. τούτῳ δίδωσι Παλλὰς ὄντι νεογόνῳ
A. [*interrupting hastily*]
τί χρήμα ; μέλλον γάρ τι προσφέρεις ἔπος.
P. δισσοὺς σταλαγμοὺς αἵματος Γοργοῦς ἄπο. 475
A. ἰσχὺν ἔχοντας τίνα πρὸς ἀνθρώπου φύσιν ;
P. τὸν μὲν θανάσιμον, τὸν δ' ἀκεσφόρον νόσων.
A. ἐν τῷ καθάψας' ἀμφὶ παιδὶ σώματος ;
P. χρυσοῖσι δεσμοῖς· ὁ δὲ δίδωσ' ἐμῷ πατρί.
A. κείνου δὲ κατθανόντος ἐς σ' ἀφίκετο ; 480
P. ναί· καπλὶ καρπῷ γ' αὐτ' ἐγὼ χερὸς φέρω.
A. [*in joy*] ὦ φιλτάτῃ παῖ, πάντ' ἔχεις ὅσων σε δεῖ.
P. τούτῳ θανεῖται παῖς· σὺ δ' ὁ κτείνων ἔσει.
A. ποῦ καὶ τί δράσας ; σὸν λέγειν, τολμᾶν δ' ἐμόν.
P. ἐν ταῖς Ἀθήναις, δῶμ' ὅταν τοῦμόν μοῖλῃ. 485
A. [*shaking his head*] !
οὐκ εὖ τόδ' εἶπας· καὶ σὺ γὰρ τοῦμόν ψέγεις.
P. [*hurt*] πῶς ; ἄρ' ὑπεῖδον τοῦθ' ὃ καμ' εἰσέρχεται ;
A. σὺ παῖδα δόξεις διολέσαι, κεῖ μὴ κτενεῖς.
P. ὀρθῶς· φθονὶν γάρ φασι μητρὸς τέκνοις.

ION OF

ΠΑ. αὐτοῦ νυν αὐτὸν κτεῖν', ἵν' ἀρνήσῃ φόνους. 490

ΚΡ. [*with vindictive pleasure*]

προλίζυμαι γοῦν τῷ χρόνῳ τῆς ἡδονῆς.

ΠΑ. καὶ σὸν γε λήσεις πόσιν ἃ σε σπεύδει λαθεῖν.

ΚΡ. οἶσθ' οὖν ὃ δρᾶσον ; χειρὸς ἐξ ἐμῆς λαβὼν

[*unclasping the locket from her wrist, and giving it to Παιδ.*]

χρύσωμ' Ἀθάνας τόδε, παλαιὸν ὄργανον,

ἐλθὼν ἵν' ἡμῖν βουθυτεῖ λάθρα πόσις, 495

δείπνων ὅταν λήγωσι καὶ σπονδὰς θεοῖς

μέλλωσι λείβειν, ἐν πέπλοις ἔχων τόδε,

κάθες βαλὼν ἐς πῶμα τῷ νεανία,

ἰδία δέ, μή τι πᾶσι, χωρίσας ποτὸν

τῷ τῶν ἐμῶν μέλλοντι δεσπόζειν δόμων. 500

κἄνπερ διέλθῃ λαιμόν, οὐποθ' ἔξεται

κλεινὰς Ἀθήνας, κατθανὼν δ' αὐτοῦ μενεῖ.

ΠΑ. [*eagerly resolute*]

σὺ μὲν νυν εἴσω προξένων μέθεσ' πόδα·

ἡμεῖς δ' ἐφ' ᾧ τετάγμεθ' ἐκπονήσομεν.

[*Exit CREUSA to Delphi*]

[*touching his leg with his staff*]

ἄγ', ὦ γεραιὲ πούς, νεανίας γενοῦ

505

ἐργοῖσι, καὶ μὴ τῷ χρόνῳ πάρεστί σοι.

ἐχθρὸν δ' ἐπ' ἄνδρα στεῖχε δεσποτῶν μέτα,

καὶ συμφόνευσεν καὶ συνεξαίρει δόμων.

τὴν δ' εὐσέβειαν εὐτυχούσι μὲν καλὸν

τιμᾶν, ὅταν δὲ πολεμίους δρᾶσαι κακῶς

510

θέλῃ τις, οὐδεὶς ἐμποδὼν κεῖται νόμος.

[*Exit to find XUTHUS and Ion*]

EURIPIDES.

SCENE IV.

THE POISONING.

Enter hastily a servant, with a horror-stricken expression, from the city. He looks about bewildered, then spies the Chorus, and advances to the front of the stage, and addresses them as follows:—

- ΘΕ.** ξέναι γυναῖκες, ποῦ κόρην Ἐρεχθέως
δέσποιναν εὖρω ; πανταχῇ γὰρ ἄστεως
ζητῶν νιν ἐξέπλησα, καὶ ἐχὼ λαβεῖν.
- ΧΟ.** τί δ' ἔστιν, ὦ ξύνδουλε ; τίς προθυμία 515
ποδῶν ἔχει σε, καὶ λόγους τίνας φέρεις ;
- ΘΕ.** θηρώμεθ' ἄρχαι δ' ἀπιχώρισι χθονὸς
ζητοῦσιν αὐτήν, ὥς θάνῃ πετρουμένη.
- ΧΟ.** [*in panic*]. οἴμοι, τί λέξεις ; οὐ τί που λελήμμεθα
κρυφαῖον ἐς παῖδ' ἐκπορίζουσαι φόνον ; 520
- ΘΕ.** ἔγνωσ'· μεθέξεις οὐκ ἐν ὑστάτοις κακοῦ.
- ΧΟ.** ὦφθη δὲ πῶς τὰ κρυπτὰ μηχανήματα ;
- ΘΕ.** τὸ μὴ δίκαιον, τῆς δίκης ἡσσωμένον,
ἐξηῦρεν ὁ θεός, οὐ μανθῆναι θέλων.
- ΧΟ.** [*earnestly*]
πῶς ; ἀντιάξω σ' ἰκέτις ἐξεῖπέν τάδε. 525
πεπυσμέναι γὰρ εἰ θαυεῖν ἡμᾶς χρεῶν,
ἥδιον ἂν θάνοιμεν, εἴθ' ὅρᾶν φάος.
- ΘΕ.** ἐπεὶ θεοῦ μαντεῖον ὄχρετ' ἐκλιπὼν
πόσις Κρεούσης, παῖδα τὸν καιρὸν λαβών,

ION OF

πρὸς δεῖπνα θυσίας θ' ἄς θεοῖς ὠπλίζετο, 530
 Ξοῦθος μὲν ὥχετ' ἔνθα πῦρ πηδᾶ θεοῦ
 βακχεῖον, ὡς σφαγαῖσι Διονύσου πέτρας
 δεύσειε δισσάς, παιδὸς ἀντ' ὀπτηρίων,
 λέξας, ' σὺ μὲν νυν, τέκνον, ἀμφήρεις μένων
 ' σκηναὺς ἀνίστη τεκτόνων μοχθήμασιν. 535
 ' θύσας δὲ γενέταις θεοῖσιν ἦν μακρὸν χρόνον
 ' μένω, παροῦσι δαῖτες ἔστωσαν φίλοις.'
 λαβὼν δὲ μόσχους ὥχεθ'. ὁ δὲ νεανίας
 σεμνῶν ἀτοίχους περιβολὰς σκηνωμάτων
 ὀρθοστάταις ἰδρύεθ', ἡλίου φλόγα 540
 καλῶς φυλάξας, οὔτε πρὸς μέσας θεοῦ
 ἀκτῖνας οὔτ' αὖ πρὸς τελευτώσας βολάς,
 πλέθρου σταθμήσας μῆκος εἰς εὐγωνίαν,
 ὡς πάντα Δελφῶν λαὸν ἐς θοίνην καλῶν.
 λαβὼν δ' ὑφάσμαθ' ἱρὰ θησαυρῶν πάρα 545
 κατεσκίαζε, θαύματ' ἀνθρώποις ὀράν.
 πρῶτον μὲν ὀρόφῳ πτέρυγα περιβάλλει πέπλων,
 ἀνάθημα Δίου παιδός, οὓς Ἡρακλῆς
 Ἀμαζόνων σκυλεύματ' ἤνεγκεν θεῶ.
 ἐνὴν δ' ὑφαινετο γράμμασιν τοιαῖδ' ὑφαί· 550
 Οὐρανόσδε ἀθροίζων ἄστρ' ἐν αἰθέρος κύκλῳ·
 ἵππους μὲν ἤλαν' ἐς τελευταίαν φλόγα
 Ἥλιος, ἐφέλκων λαμπρὸν Ἑσπέρου φάος.
 μελάμπεπλος δὲ Νύξ ἀσεύρωτον ζυγοῖς
 ὄχημ' ἔπαλλεν· ἄστρα δ' ὠμάρτει θεᾷ. 555
 Πλειὰς μὲν ἦει μεσοπόρου δι' αἰθέρος,
 ὃ τ' ἐξίφθηρ' Ὀρίων· ὑπερθε δὲ

EURIPIDES.

Ἄρκτος στρέφουσ' οὐραῖα χρυσήρει πόλιν.
 κύκλος δὲ πανσέληνος ἠκόντιζ' ἄνω
 μηνὸς διχήρης, Ἵάδες τε ναυτίλοις 560
 σαφέστατον σημείον, ἥ τε φωσφόρος
 Ἔως διώκουσ' ἄστρον. τοίχοισιν δ' ἔπι
 ἤμπισχεν ἄλλα βαρβάρων ὑφάσματα,
 εὐηρέτους ναῦς ἀντίας Ἑλληνίσιν,
 καὶ μιξόθηρας φώτας ἱππείας τ' ἄγρας, 565
 ἐλάφων λεόντων τ' ἀγρίων θηράματα.
 κατ' εἰσόδους δὲ Κέκροπα θυγατέρων πέλας
 σπείραισιν εἰλίσσονται, Ἀθηναίων τινὸς
 ἀνάθημα, χρυσέους τ' ἐν μέσῳ συσσιτίῳ
 κρατήρας ἔστησ'· ἐν δ' ἄκροισι βὰς ποσὶ 570
 κῆρυξ ἀνείπε τὸν θέλοντ' ἐγχωρίων
 ἐς δαῖτα χωρεῖν. ὥς δ' ἐπληρώθη στέγη,
 στεφάνοισι κοσμηθέντες, εὐόχθου βορᾶς
 ψυχὴν ἐπλήρουν. ὥς δ' ἀνείσαν ἡδονήν,
 εὐθὺς παρελθὼν πρέσβυς ἐς μέσον πέδον 575
 ἔσθη, γελῶν δ' ἔθηκε συνδείπνοις πολὺν,
 πρόθυμα πρᾶσσαν· ἔκ τε γὰρ κρωσσῶν ὕδωρ
 χεροῖν ἔπεμπε νίπτρα, κάζεθυμία
 σμύρνης ἰδρῶτα, χρυσέων τ' ἐκπωμάτων
 ἦρχ', αὐτὸς αὐτῷ τόνδε προστάξας πόνον. 580
 ἐπεὶ δ' ἐς αὐλοὺς ἦκον ἐς κρατήρᾳ τε
 κοινόν, γέρων ἔλεξ', ἄφαρπάζειν χρεῶν
 οἶνηρὰ τεύχη σμικρά, μεγάλα δ' ἐσφέρειν,
 ὥς θᾶσσον ἔλθωσ' οἷδ' ἐς ἡδονὰς φρενῶν.
 ἦν δὴ φερόντων μόχθος ἀργυρηλάτους 585

χρυσέας τε φιάλας· ὁ δὲ λαβὼν ἐξαίρεται,
 ὡς τῷ νέῳ δὴ δεσπότη· χάριν φέρων,
 ἔδωκε πλήρες τεύχος, εἰς οἶνον βαλὼν
 ὃ φασὶ δοῦναι φάρμακον δραστήριον
 δέσποιναν, ὡς παῖς ὁ νέος ἐκλίποι φάος· 590
 κοῦδεῖς τὰδ' ἦδεν· ἐν χεροῖν ἔχοντε δὲ
 σπονδὰς μετ' ἄλλων παιδὶ τῷ πεφνηότι
 βλασφημίαν τις οἰκετῶν ἐφθέγγατο·
 ὁ δ', ὡς ἐν ἱρῷ μάντεσίν τ' ἐσθλαῖς τραφαῖς,
 οἰωνὸν ἔθετο, κῆκέλευσ' ἄλλον νέον 595
 κρατῆρα πληροῦν· τὰς δὲ πρὶν σπονδὰς θεοῦ
 δίδωσι γαῖα, πᾶσί τ' ἐκσπένδαν λέγει.
 συγῇ δ' ὑπῆλθεν· ἐκ δ' ἐπίμπλαμεν δρόσου
 κρατῆρας ἱρούς, Βυβλίνου τε πώματος.
 κὰν τῷδε μόχθῳ πτηνὸς ἐσπίπτει δόμοις 600
 κῶμος πελειῶν· Δοξίου γὰρ ἐν δόμοις
 ἄτρεστα ναίουσ'. ὡς δ' ἀπέσπεισαν μέθυ,
 εἰς αὐτὸ χεῖλη, πώματος κεχρημένοι,
 καθήκαν, εἰλκον δ' εὐπτέρους εἰς αὐχένα.
 καὶ ταῖς μὲν ἄλλαις ἄναστος ἦν λοιβὴ θεοῦ· 605
 ἥ δ' ἔξετ' ἐνθ' ὁ καινὸς ἔσπεισεν γόνος,
 ποτοῦ τ' ἐγεύσατ', εὐθὺς εὐπτερον δέμας
 ἔσεισε, κἀβάκχευσεν, ἐκ δ' ἔκλαγξ' ὅπα
 ἀξύνετον αἰάζουσ'· ἐθάμβησεν δὲ πᾶς
 θοινατόρων ὄμιλος ὄρνιθος πόνους· 610
 θνήσκει δ' ἀπασπαίρουσα, φοιτικοσκελεῖς
 χηλὰς παρείσα, γυμνὰ δ' ἐκ πέπλων μέλη
 ὑπὲρ τραπέζης ἤχ' ὁ μαντευτὸς γόνος,

EURIPIDES.

βοᾷ δὲ, ' τίς μ' ἔμελλεν ἀνθρώπων κτενεῖν,
 ' σήμαινε, πρέσβυ· σὴ γὰρ ἡ προθυμία, 615
 ' καὶ πῶμα χειρὸς σῆς ἐδεξάμην πάρα·
 εὐθύς δ' ἐρευνᾷ γραῖαν ὠλένην λαβών,
 ἐπ' αὐτοφώρῳ πρέσβυν ὡς ἔχουθ' ἔλοι,
 ὥφθη δὲ καὶ κατεῖπε' ἀναγκασθεὶς μόγις
 τόλμας Κρεούσης πώματός τε μηχανάα· 620
 θεῖ δ' εὐθύς ἔξω συλλαβὼν θοινάτορας
 ὁ πυθόχρηστος Λοξίου νεανίας,
 κἄν κοιράνοισι Πυθικοῖς σταθεὶς λέγει,
 ' ὦ γαῖα σεμνὴ, τῆς Ἑρεχθέως ὑπο
 ' ξένης γυναικὸς φαρμάκοισι θυήσκομεν· 625
 Δελφῶν δ' ἄνακτες ὤρισαν πετρορριφῆ
 θανεῖν ἐμὴν δέσποιναν οὐ ψήφῳ μιᾷ,
 τὸν ἱρὸν ὡς κτείνουσιν ἐν τ' ἀνακτόροις
 φόνον τιθεῖσαν. πᾶσα δὲ ζητεῖ πόλιν
 τὴν ἀθλίως σπεύσασαν ἀθλίαν ὁδόν· 680
 παίδων γὰρ ἐλθοῦς' εἰς ἔρον Φοίβου πάρα,
 τὸ σῶμα κοινῇ τοῖς τέκνοις ἀπώλεσεν. [Exit]

[Chorus stand horror-stricken: suddenly a tumult is heard:

CREUSA rushes on the stage and clings to the altar of
 Apollo. ION comes in search of her.]

ION OF

SCENE V.

THE RECOGNITION.

CREUSA, her hair dishevelled, in agony, clinging to the altar of Apollo. ION is just about to wrench her away and carry her off for execution, when enter from the inner shrine the priestess. She carries something concealed in her robe, and keeps her hand beneath its folds. She speaks at once to ION in a decisive tone of authority.

ΠΤ. ἐπίσχες, ὦ παῖ· τρίποδα γὰρ χρηστήριον
 λιπούσα, θρυγκοῦ τοῦδ' ὑπερβύλλω πόδα
 Φοίβου προφήτης, τρίποδος ἀρχαῖον νόμον 635
 σῶζουσα, πασῶν Δελφίδων ἐξαίρετος.

ΙΩ. [*instantly stopping, and bowing*]
 χαῖρ', ὦ φίλη μοι μήτηρ, οὐ τεκοῦσά περ.

ΠΤ. ἀλλ' οὖν λεγόμεθά γ'· ἡ φάτις δ' οὐ μοι πικρά.

ΙΩ. ἤκουσας ὥς μ' ἔκτεινεν ἥδε μηχαναῖς;

ΠΤ. ἤκουσα· καὶ σύ γ' ὦμὸς ὦν ἀμαρτάνεις. 640

ΙΩ. [*surprised*]
 οὐ χρή με τοὺς κτείνοντας ἀνταπολλύναι;

ΠΤ. προγόνους δάμαρτες δυσμενεῖς αἰεὶ ποτε.

ΙΩ. ἡμεῖς δὲ μητρυσσῶν γε πάσχοντες κακῶς.

ΠΤ. μὴ ταῦτα· λείπων ἱρὰ καὶ στείχων πάτραν

ΙΩ. τί δὴ με δρᾶσαι νοουθετούμενον χρεῶν; 645

ΠΤ. καθαρὸς Ἀθήνας ἔλθ' ὑπ' οἰωνῶν καλῶν.

ΙΩ. καθαρὸς ἅπας τοι πολεμῖους ὃς ἂν κτάνῃ.

ΠΤ. μὴ σύ γε· παρ' ἡμῶν δ' ἔκλαβ' οὗτος ἔχω λόγους.

EURIPIDES.

ΙΩ. [*giving way*]

λέγους ἄν • εὖνους δ' οὖσ' ἐρεῖς ὅσ' ἂν λέγῃς.

ΠΤ. [*producing from beneath her robe a casket wreathed with leaves and wool*]

ὀρᾶς τόδ' ἄγγος χερὸς ὑπαγκάλισμ' ἐμήs ; 650

ΙΩ. ὀρῶ παλαιὰν ἀντίπηγ' ἐν στέμμασιν.

ΠΤ. ἐν τῇδ' σ' ἔλαβον νεόγονον βρέφος ποτέ.

ΙΩ. τί φῆs ; ὁ μῦθος εἰσενήνεκται νέος.

ΠΤ. σιγῇ γὰρ εἶχον αὐτά, νῦν δὲ δείκνυμεν.

ΙΩ. πῶs οὖν ἔκρυπτες τότε λαβοῦs' ἡμᾶs πάλαι ; 655

ΠΤ. ὁ θεός σ' ἐβούλετ' ἐν δόμοις ἔχειν λάτριν.

ΙΩ. νῦν δ' οὐχὶ χρήζει ; τῷ τόδε γινῶναι με χρή ;

ΠΤ. πατέρα κατειπὼν τῇσδ' σ' ἐκπέμπει χθονός.

ΙΩ. σὺ δ' ἐκ κελευσμῶν, ἢ πόθεν, σῴζεις τάδε ;

ΠΤ. ἐνθύμιόν μοι τότε τίθησι Λοξίας 660

ΙΩ. [*interrupting*]

τί χρῆμα δρᾶσαι, λέγε, πέραινε σοὺs λόγους.

ΠΤ. σῶσαι τόδ' εὖρημ' ἐs τὸν ὄντα νῦν χρόνον.

ΙΩ. ἔχει δέ μοι τί κέρδος ἢ τίνα βλάβην ;

ΠΤ. ἐνθάδε κέκρύπται σπάργαν' οἷs ἐνήσθα σύ.

ΙΩ. [*eagerly*] μητρὸs τάδ' ἡμῖν ἐκφέρεις ζητήματα. 665

ΠΤ. ἐπεὶ γ' ὁ δαίμων βούλεται, πάροιθε δ' οὔ.

ΙΩ. [*in delight*] ὦ μακαρίων μοι φασμάτων ἧδ' ἡμέρα.

ΠΤ. [*giving it him*]

λαβὼν νυν αὐτὰ τὴν τεκοῦσαν ἐκπώνει.

πᾶσαν δ' ἐπελθὼν Ἀσιάδ' Εὐρώπης θ' ὄρους

γνώσει τάδ' αὐτός. τοῦ θεοῦ δ' ἔκατί σε 670

ἔθρεψά τ', ὦ παῖ, καὶ τάδ' ἀποδίδωμί σοι.

ION OF

ἦδει δὲ θνητῶν οὔτις ἀνθρώπων τάδε
ἔχοντας ἡμᾶς, οὐδ' ἔν' ἦν κεκρυμμένα.

[*fondly, with tears*]

καὶ χαῖρ'· ἴσον γάρ σ' ὥς τεκοῦσ' ἀσπάζομαι.

ἄρξαι δ' ὅθεν σὴν μητέρα ζητεῖν σε χρὴ· 675

πρῶτον μὲν εἴ τις Δελφίδων τεκοῦσά σε

ἔς τούσδε ναοὺς ἐξέθηκε παρθένος,

ἔπειτα δ' εἴ τις Ἑλλάδι· ἐξ ἡμῶν δ' ἔχεις

ἅπαντα Φοίβου θ', ὃς μετέσχε τῆς τύχης.

[*Exit into the shrine*]

ΙΩ. [*stands silent, and in tears for a while; then*]

φεῦ φεῦ· κατ' ὅσων ὥς ὑγρὸν βάλλω δάκρυ, 680

ἐκείσε τὸν νοῦν δούς ὃθ' ἡ τεκοῦσά με,

κρυφαῖα νυμφευθεῖσ' ἀπημπούλα λάθρα,

καὶ μαστὸν οὐκ ἐπέσχε· ἀλλ' ἀνώνυμος

ἐν θεοῦ μελάβροισι εἶχον οἰκέτην βίου.

τὰ τοῦ θεοῦ μὲν χρηστά, τεῦ δὲ δαίμονος 685

βαρύνει· χρόνον γὰρ ὃν μ' ἐχρῆν ἐν ἀγκύλαις

μητρὸς τρυφήσαι καὶ τι τερφθῆναι βίου,

ἀπεσπερῆσθαι φιλότατης μητρὸς τροφῆς

τλήμωνι δὲ χεῖρ τεκοῦσά μ', ὥς ταῦτόν πάθος

πέπονθε, παιδὸς ἀπολέσασα χαρμονίαν. 690

[*looking at the casket*]

καὶ νῦν λαβὼν τήνδ' ἀντίπηγ' οἶσω θεῷ

ἀνάθῃμ', ἔν' εὖρω μηδὲν ὦν οὐ βούλομαι.

εἰ γὰρ με δούλη τυγχάνει τεκοῦσά τις,

εὐρεῖν κάκιον μητέρ' ἢ σιγῶντ' ἔαν.

[*holding up the casket to the altar*]

EURIPIDES.

- ὦ Φοῖβε, ναοὺς ἀνατίθηναι τήνδε σοῖς. 695
[he stops suddenly short and reflects]
 καίτοι τί πάσχω ; τοῦ θεοῦ προθυμία
 πολεμῶ, τὰ μητρὸς σύμβολ' ὅς γ' ἔσωσέ μοι ;
 ἀνοικτέον τὰδ' ἐστὶ καὶ τολμητέον.
 τὰ γὰρ πεπρωμέν' οὐδ' ὑπερβάλην ποτ' ἔνι.
[takes up the casket again and gazes at it]
 ὦ στέμμαθ' ἱρά, τί ποτέ μοι κεκέυθατε, 700
[fingeriug the clasp]
 καὶ σύνδεθ', οἷσι τὰμ' ἐφρουρήθη φίλα ;
*[takes off the wool and chaplets and admires the casket's
 brillianee]*
 ἰδὸν τερίπτυγμ' ἀντίπηγος εὐκύκλου
 ὥς οὐ γεγήρακ' ἔκ τινος θεηλάτου,
 εὐρώς ᾧ ἄπεστι πλεγμάτων· ὁ δ' ἐν μέσῳ
 χρόνος πολὺς δὴ τοῖσδε θησαυρίσματος. 705
- KP. *[who has been watching him with growing astonishment and
 curiosity]*
 τί δῆτα βάσμα τῶν ἀνελπίστων ὁρῶ ;
- ΙΩ. *[sternly]* αἶγα σύ· πολλὰ καὶ πάροιθεν οἶσθά μοι.
- KP. οὐκ ἐν σιωπῇ τὰμά· μή με ναυθέτει.
 ὁρῶ γὰρ ἑγγος οὐ ἔξθηκ' ἐγὼ ποτε
 σέ γ' ὦ τέκνον μοι βρέφος ἔτ' ὄντα κήπιον. 710
[starts up] εἴψω δὲ βωμόν τόνδε, κεῖ θανεῖν με χρή.
- ΙΩ. *[to the slave]* λάξυσθε τήνδε· θεομανῆς γὰρ ἤλατο
 βωμοῦ λιπύσα ξόανα· δεῖτε δ' ὠλένας.
[CREUSA class the casket and embraces IOX]
- KP. σφάζοντες ἢ λήγουιτ' αἶν· ὥς ἀνθέξομαι.

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- καὶ τῆσδε καὶ σοῦ τῶν τ' ἔσω κεκρυμμένω. 715
- ΙΩ.** τὰδ' οὐχὶ δεινά ; ῥυσιάζομαι λόγῳ. [*protesting*]
- ΚΡ.** [*passionately*]
οὐκ, ἀλλὰ σοῖς φίλοισιν εὕρισκει φίλος.
- ΙΩ.** [*in indignant irony*]
ἐγὼ φίλος σός ; κατὰ μ' ἔκτεινες λάθρα.
- ΚΡ.** παῖς γ', εἰ τόδ' ἐστὶ τοῖς τεκοῦσι φίλτατοι.
- ΙΩ.** [*sternly*]
παῦσαι πλέκουσα · λήψομαι σ' ἐγὼ καλῶς. 720
- ΚΡ.** ἐς τοῦθ' ἰκοίμην, τοῦδε τοξεύω, τέκνον.
- ΙΩ.** κενὸν τόδ' ἄγγος, ἢ στέγει πλήρωμά τι ;
- ΚΡ.** σά γ' ἐνδύθ', οἷσί σ' ἐξέθηκ' ἐγὼ ποτε.
- ΙΩ.** καὶ τοῦνομ' αὐτῶν ἐξερεῖς, πρὶν εἰσιδεῖν ;
- ΚΡ.** κὰν μὴ φράσω γε, κατθανεῖν ὑφίσταμα. 725
- ΙΩ.** [*startled*] λέγ'. ὥς ἔχει τι δεινὸν ἢ τόλμῃ γέ σου.
- ΚΡ.** σκέψασθ' ὃ παῖς ποτ' οὐσ' ὕφασμ' ὕφην' ἐγώ.
- ΙΩ.** [*with slight scorn*]
ποῖόν τι ; πολλὰ παρθένων ὑφάσματα.
- ΚΡ.** οὐ τέλεον, οἶον δ' ἐκδίδαγμα κερκίδος
- ΙΩ.** μορφὴν ἔχον τίν' ; ὥς με μὴ ταύτῃ λάβης. 730
- ΚΡ.** Γοργῶ μὲν ἐν μέσοισιν ἡτρίοις πέπλον.
- ΙΩ.** [*in wonder*] ὦ Ζεῦ, τίς ἡμᾶς ἐκκυνηγεῖ πότμος ;
- ΚΡ.** κεκρασπέδωται δ' ὄφεσιν αἰγίδος τρῆπον.
- ΙΩ.** ἰδοῦ. [*pulls out the woven embroidery and shows it her*]
τόδ' ἔσθ' ὕφασμα δεσμά θ', ὥς εὐρεσκομεν.
- ΚΡ.** ὦ χρόνιον ἱστὸν παρθενευμάτων ἐβῶν. 735
- ΙΩ.** ἔστιν τι πρὸς τῷδ', ἢ μόνῳ τῷδ' εὐνχεῖς ;
- ΚΡ.** δράκοντε μαρμαίροντε παγχρύσῳ ἐννυί.

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ΙΩ. [*more and more excited*]

ἔνεισιν οἶδε· τὸ δὲ τρίτον ποθῶ μαθεῖν.

ΚΡ. στέφανον ἑλαίας ἀμφέθηκά σοι τότε,
ἦν πρῶτ' Ἀθάνα σκόπελον εἰσηνέγκατο. 740
ὅς, εἶπερ ἔστιν, οὔ ποτ' ἐκλείπει χλόην,
θάλλει δ' ἑλαίας ἐξ ἀκηράτου γεγώς.

ΙΩ. [*putting down the casket, and rushing to his mother*]

ὦ φιλτάτη μοι μήτερ, ἄσμενός σ' ἰδὼν
πρὸς ἀσμένας πέπτωκα σὰς παρηίδας.

[*they embrace with tears*]

ΚΡ. ὦ τέκνον, ὦ φῶς μητρὶ κρεῖσσον ἡλίου, 745
συγγνώσεται γὰρ ὁ θεός, ἐν χεροῖν σ' ἔχω.

NOTES.

SCENE 1.

1. Sense, 'Thou art noble, and this thy mien is a token of thy character.' σχῆμα is the general external appearance, gait as well as dress. γενναϊότης σοι is the MS. reading, and is awkward; but the proposed corrections are unsatisfactory.
2. ἦτις εἰ ποτ'. Notice the irony of these words in the mouth of her son.
3. ὥς τὰ πολλά, 'for the most part.'
7. Λοξίας, name of Apollo. Derivation doubtful. Perhaps from λοξός, 'crooked,' from the obscure oracles.
9. οὔ, 'where.' γύαλα, 'vales' of Delphi.
11. τὸ σὸν, as often in poetry for σὺ. 'Thou art not ill-nurtured, thus to wonder,' &c., i.e. 'thy inquiry is kind.'
15. 'Though I myself am here, I had my mind at home.' The sight of Apollo's temple brings back the recollection of her early tragic history: she thinks of the son she bore to Apollo, who was now lost. Apollo brought the whole misery on her; for she exposed her son for fear of her parents. This is the ἀδικία of which she complains in line 18.
17. ποῖ δίκην ἀνοίσομεν; lit. 'whither, to what source shall we refer?' i.e. 'where shall we look for justice?'
19. τί χρῆμα; 'why?' ἀνερεύνητα, 'what may not be enquired into,' 'secret.'
20. μεθῆκα τόξα, 'I slack my bow.' She utters the complaint (16-18), and then no more.
29. 'As mortals tell.' The dative is regularly used (instead of the gen. with ὑπό) for the agent after the perf. pass. The reason is,

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- that the perfect suggests so much more the *effect remaining* (for the person) than the act done (*by* the person) that the Recipient Dative is the most natural case to use.
31. *πρόγονος*. Erichthonius, father of Pandion, father of Erechtheus, sprang from the earth. Athena, though a virgin, reared him as his mother.
 33. *ἐξανείλετο*, 'raised him' from the earth, by the act recognising him as her son. [The father did this, according to both Greek and Roman custom, as a sign that he recognised the child. 'Tollere, suscipere,' in Latin, express this same act.]
 35. *νομίζεται* 'is usual.' The story to which he refers, as a common subject for pictures, was this. Athena put the child in a chest, with golden snakes round its neck, and gave it so hidden (*οὐχ ὁρώμενον*) to the daughters of Cecrops to keep. They opened the chest, in disobedience to Athena's orders; and for this they were driven mad, and threw themselves down the rocks of the Acropolis. This explains vv. 37-38.
 36. This *γε* is best rendered 'yes.' The explanation is this: the assent to the question is implied, and the *γε* limits, or further specifies that assent.
 40. *οὐ κάμνω σχολῇ* seems to mean 'I am not weary, I am free.' Lit. 'I am unwearyed with leisure.'
 41. The story is this. In a war between Eleusinians and Athenians, the oracle promised success to the latter, if Erechtheus sacrificed a daughter. He chose one, and the others elected to die with her. Erechtheus himself was killed (v. 46) by Poseidon's trident.
 48. The cave of Trophonius was at Lebadeia, in Boeotia. After due rites and sacrifices, the visitor was let down at night into a narrow chasm in the rock, where he saw his vision.
 52. *ἔχοντ'* is dual.
 54. Notice the double meaning. Creusa is referring to her child and its fate, known to Phoebus. Ion understands, of course, merely

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that 'the god knows that she is childless,' as he knows everything.

56. ὤλβισα, 'I count happy.' This is the *immediate* aorist. The feeling is spoken of as past, though it only instantly precedes the statement of it.
58. ἀνάθημα, 'an offering,' i.e. 'devoted by the city to the service.'
62. The *open* ναοί are opposed to the *covered* dwelling.
63. 'The god's whole temple is mine.' ἵνα, 'where,' its proper meaning.
68. i.e. 'others have their sorrows as well as I.'
69. The Φοίβου προφήτης, logically the antecedent to ἧ, is absorbed (as often happens) into the relative clause; cf. 'Urbem quam statuo, vestra est.'—*Virgil*.
ὥς, accented, because it follows its own word μητέρα.
71. φέρβω, 'to feed:' he lived on the meat of the altar. οὐπιών = ὁ ἐπιών.
72. Notice the irony of ἧτις. Cf. 2.
73. ἀδίκημα 'some woman's wrong,' i.e. 'wrong done to her,' of which her son's birth was the first.
76. ἦξας, from αἴσσω.
78. σὴ μητρὶ, dat. after ταῦτά.
79. πόνου, the *partitive* or comprehensive genitive, 'in my trouble.'
80. οὐνεκα, prop. 'wherefore,' is strangely used in poetry for εἵνεκα. Some always alter into εἵνεκα.
83. Conditional, as mild imperative. So we say 'You may go,' as polite form of 'go.'
85. τοι ἄρα. ἡ θεός . . . 'the goddess [Shame, αἰδώς] hinders all,' i.e. shame is a bar to any good being done; tell your grief and be cured.
89. 'It is some man's wrong [i.e. wrong done by him] (73) she is ashamed to tell' (and so refers it to the god).
91. Sense: 'What did she do to be miserable, if she was so fortunate as to be wedded to a god?'

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93. Notice the irony.'
94. *μαντεύω*, 'I give an oracle.' *μαντεύομαι*, 'I get an oracle.'
The same is true of *χράω* and *χράομαι*.
96. *ἐλπίζει* 'supposes.' Cf. *Androm.* 720. The English 'expect' is vulgarly so used of things not future, really being a forcible short-cut, instead of 'I expect to find.'
100. *πολλά*, 'many times.'
101. *διαπράσσω* means 'to kill.' Literally it is 'to finish,' and is an instance of that kind of understatement (*μείωσις*) which instinctively is used in all languages when speaking of death, or anything dreadful. Similarly in Latin 'confectus' is used.
103. *προσφθός* 'in harmony with,' 'chimes in with.'
105. 'Do not urge me to laments.' For *γε*, cf. 35.
107. *κάμνει*, lit. 'labours,' i.e. 'dost thou know the greatest difficulty?'
108. *τί οὐκ* = *πάντα*.
110. *κοινόν* is predicate. The sense is: in his public capacity he must give oracles, though for private reasons he may be unwilling. "
113. No prophet could utter such an oracle: he would be afraid of the god's wrath.
115. *θεμστεύω*, 'to declare the god's decree' (*θέμις*, lit. 'what is laid down' [*θε*; *τίθημι*]).
118. *τοσοῦτον ἀμαθίας* 'such folly,' as forcing the god to prophesy against himself.
121. *δι' οἰωνῶν πτεροῖς*, lit. 'by means of birds with their wings.'
122. *ἄν* = *ἄ ἄν*. The subjunctive is indefinite; in primary times *σπεύδω* is 'to strive for.'
123. *οὐκ ὄντα* 'unreal.' This is the (tertiary) predicate: 'the good we get is unreal.' The primary predicate is connected with the subject only by copula, as: 'He is good.' This, when for the copula is substituted a predicating verb, becomes secondary predicate, as *ἀγαθὸς ἦλθεν ὁ ἀνὴρ*, 'the man came and was

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- good.' This, in the oblique case, becomes the *tertiary*, as ἀγαθὸν τὸν ἄνδρα ἀπέκτεινα.
125. κακεῖ κἀνθάδ', both when he deserted her, and now in refusing an answer.
126. She keeps up the fiction about the absent woman, whose story she tells.
135. διακονοῦσα κρυπτά (accus. cognate), 'by my secret service.' προβῇ 'advance,' 'grow.' ἐξειλίσσω [Ion. for -ελισ- metr. grat.], lit. 'unroll,' i.e. 'tell.'
138. ἀγαθαί = αἱ ἀγαθαί. Eurip. seems here relenting from his ordinary hatred of women.
142. ὁρρωδία, from same root as Lat. 'horror' ['fear'].
143. ἐς μέριμναν 'at a time of care,' like ἐς καιρὸν, ἐς δέον, &c.
145. προλαμβάνειν, 'to anticipate.'
146. δ' οὖν, 'but at any rate.'
148. εἰ γάρ, a broken conditional, equivalent to wish, as is possible in all languages. 'If only we could come' . . .
149. συμβόλαια 'dealings,' a vague word, by which Xuthus probably understands 'prayers,' and Creusa refers to the birth of the lost son.
150. μεταπέσοι. Notice this use of μετὰ in composition, implying 'change.' Other instances are μεταβάλλω, μεθίστημι, metamorphosis.
151. προφητεύω. The προφήτης is he who 'speaks for' the god, i.e. the exponent, interpreter, or mouthpiece of the oracle.
152. Apparently the outer prophet received the message from the inner, who stood by the shrine. This latter office was confined to the members of five noble Delphian families, called ὄσιοι, and he who officiated was selected by lot (154).
156. Notice the conditional, used (as often) instead of future. It sounds more gentle. Similarly it is used (2nd person) for imperative (83).

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157. *χρηστήριον*, 'the victim' necessary for obtaining an oracle. It was a goat, ox, or sheep, and had to be quite healthy. [It is also taken 'An oracle has fallen,' but this is less likely.]
159. *αἰεῖα*, 'favourable.' Certain days in each month were set apart for oracles.
161. *κλῶν*, 'a branch' [*κλάω*, 'break'].]
164. *ἀλλά*, 'at least.' The construction is elliptical. "[If not before], but now,' i.e. 'at least now.' So it is even possible to put it after the word it emphasizes, as here, just as we do with 'at least.' See Hec. 391.
165. Sense, 'Perhaps he will be partly favourable, if not wholly; and from a god one must take gladly what he gives.'
- 169-170. Sense, 'either she on whose behalf she asks is a friend, or there is some secret behind.'

SCENE 2.

172. *εὖ φρόνει* 'be calm.' This is a rebuke to the extravagant and excited demeanour of the stranger. Some construe it 'be happy,' but it could not be used in such an unusual sense here, and in its common meaning 'to be sane' two lines further.
174. *ἔμπε*. The act. 'to madden' occurs only in this 1 son.
177. *ῥυσιάζω*, prop. 'to seize as a pledge' (*ῥύσσειν*), hence to 'seize by violence.'
179. *ὥς τί δὴ* [*γνώστας*]; in order that what (may happen?), i.e. with what object, why? So *ὥς τίς*;
If *γνώστας* (the MS. reading) is right, it must be in the very unlikely sense of 'having found.' I have taken Hermann's *γνώρισον*, 'recognise,' the right meaning.
180. *φρονεῖν*, 'to teach.'
183. *τρέχων ὁ μῦθος*, 'my tale in its course,' if allowed to run on.

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186. *i.e.* I have only your authority for it.
187. ἐσφάλης, lit. 'thou hast been deceived,' *i.e.* 'thou hast erred, misinterpreted.'
191. δῶρον, repeats Xu., but not in Ion's sense. He regards him as a gift of Apollo, as he has been lost so long.
193. μίαν (τύχην), *i.e.* 'I am as surprised as you are.'
198. εἰκός, here 'reasonable.'
201. θίγω. This subjunctive is used in deliberating with oneself, and is hence called deliberative.
204. 'When, then, *shall* I see?' The ἄρα and καί mark the impatience.
205. ἤτις εἰ ποτ', irony. Cf. line 2. :
206. 'and I can have no power' (to see thee).
208. ὀρθῶς ἔκρανε, 'has brought it truly to pass.' The τε is misplaced (as often). It should come, logically, after συνῆψε.
210. αἰίσσω, lit. 'to rush;' so here, 'to be eager for.'
213. δόντες, 'giving,' *i.e.* 'trusting.'
214. δάπεδα, 'plains.'
217. οὐδὲ . . . βίου, 'Nor shalt thou be suffering *one* of the two evils, ill-birth and poverty, but shalt be rich as thou art noble.' The δυσγενὲς πένης τε (which logically are incorrect) are suggested by the δυοῖν. He means to say: I have proved you nobly born; nor of the two evils (ill-birth and poverty) shall you still suffer the remaining one, viz. poverty, but shall be secured against both. But instead of saying πένης only to explain θάρερον, the word δυοῖν tempts him to say *both* δυσγενὲς and πένης.
226. γιγνώσκω, 'pondering.' The word properly describes the process of 'arriving at a conclusion,' hence this is quite fairly one of its meanings.
227. 'They say that the Athenians renowned as native to the soil are, indeed, no foreign race.' This seems the best way to

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diminish the repetition, the sense being that the Athenian repute (κλεινός) is founded in fact.

ἐπ-εἰς-ακτος, like ἐπ-ακτός (ἄγω) 'brought in,' i. e. 'foreign.'

30. νοθαγενής (νόθος) 'bastard-born.'

32. ὁ μηδὲν ὦν. οὐδὲν ὦν, 'being nothing.' μηδὲν ὦν, or τὸ μηδὲν ὦν, 'being [what is known as] nothing,' 'being a mere nothing,' 'being a cipher.' The distinction is very fine, but is quite clear, though, of course, any case will admit of either phrase being used. κεκλήσομαι, the perfect future, differs from κληθήσομαι, the aorist future, exactly as the perfect differs from the aorist. One is 'I shall be called' [single act, aorist], the other 'my name shall be' [effect remaining, perfect].

33. ζυγόν, prop. 'a yoke,' then 'a bench.' So here, by a metaphor for 'rank.' The nautical metaphors were frequent in Greek.

34. τις, as we say 'to be somebody.'

35. μισησόμεθα. The pure verbs prefer this form of the future passive.

36. εἰς. Sense, 'The clever but unambitious men will despise me for taking so much useless trouble for such a precarious reward.'

37. σπεύδουσι, 'care.'

39. ψόγου πλέα, 'full of slander;' and so a city where all reputations are precarious, and it is best to keep quiet. MSS. read φόβου, which is possible, but unlikely; in 261, ψόγος is corrupted into ψόφος.

40. ἔπηλυς, 'a stranger' (lit. 'a visitor,' ἤλυθ-. Cf. ἐλήλυθα).

41. ὧς, 'to,' used (nearly) always of persons.

42. ἀπολαχούσα, 'having lost her share' seems the best meaning, ἀπὸ having the privative sense, as in ἀποτυγχάνω, ἀπόμνημι, ἀπεῖπον, &c.

46. 'looks bitterly on thy loved one,' i. e. the new son.

47. καὶ = καὶ εἶτα. βλέπης, governed by ὅταν.

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248. *συγχέας ἔχης*. This use of ἔχω w. aor. part., almost like an auxiliary verb, is common in poetry, 'or honour me to the confusion of thy house.'
252. Sense, 'Royalty is fine to see, but it is a painful life to live.'
255. 'looking aside for violence,' a picturesque metaphor, illustrated by the much commoner one contained in the word 'suspicion.'
258. *ὃ . . . ἡδονή*, 'whose pleasure is.'
261. Sense, 'I don't care for wealth, to guard which one must incur toil and odium.'
266. *ὄχλον τε μέτριον*, 'and slight trouble.'
268. *χαλῶντα*, acc. with inf. *εἴκειν* after *κεῖνο*. *χαλάω*, lit. 'to slacken,' so 'to retire.'
269. *ἦ*, Attic for *ἦν*. The sense is, 'I took part in the service of gods and the talk of men, and always saw happiness, not mourning, round me.' For Apollo was the god of brightness, and it was ill-omened to approach his shrine with gloomy looks. Cf. line 10.
- 273, *κἂν ἄκουσιν ἦ*, 'even if it come without their will,' i.e. by nature.
274. *δίκαιον εἶναι μ'*. This accus. infin. is the object of *παρεῖχε* (procured for the god that, &c.), and is also the antecedent to *ὁ*.
277. MSS. read here *ἔα δ' ἐμαντῷ ζῆν*, a rather unlikely way of putting it, and requiring *μ'* inserted after *ζῆν*. The text reading is Badham's, and is really a slighter alteration, with just the sense required.
278. Sense, 'The joy of wealth is not happier than humble content.'
279. *εὐτυχεῖν δ' ἐπίστασο*, lit. 'learn how to be happy,' i.e. 'learn what your true happiness is.'
280. *ἄρξασθαι*, 'to begin' my new happier life. *πесών* means 'reclining,' 'sitting down to.'
282. *πρὶν* is an adverb. *γενέθλια* was the thank-offering for the birth, usually offered on the eighth day.

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285. *δηθεν*, used ironically like 'scilicet.' *θεατὴν δῆθεν*, 'a visitor, you know,' 'acting the part of a visitor,' 'a supposed visitor,' it is only a strong *δῆ* which is used precisely in the same way. Cf. 283.
291. *ἄδυντον*, 'the unapproachable' [sanctuary] (*ἀ-δύνω*, 'to enter,' it is supposed).
295. *λέγω σιγᾶν* ['I bid you be silent'], *ἢ (λέγω) θάνατον* ['or I threaten death to']. A use of *λέγω* with *two* constructions, called *zeugma*.
297. *στείχοιμ' ἄν*. Cf. 156 note.
301. *παρρησία*, 'free speech' [*παρά*, 'in presence of,' *ῥῆ-* 'speak' as in *ῥῆμα*] was the great boast of Athens.
302. *καθαράν*, 'pure' where there was no admixture of foreigners among the governing classes. Euripides objected to this.
304. *δοῦλον*, tertiary predicate, 123.

SCENE 3.

309. *εἰς*, 'about.'
311. The order of the words is *εἰ δέ τι κακὸν τυγχάνοι, (ὃ μὴ γένοιτο)*. *γένειτο* is, of course, simple optative. The prayer *ὃ μὴ γένοιτο* is added from an instinctive dislike, felt strongly by the superstitious Greeks, to mentioning calamity, even as a possibility; and the same instinct makes her put the prayer even before the mention of the calamity.
314. (*δέσποιν' οὔσα*), 'though I am your mistress, (*ὁμῶς*) nevertheless.' *πατρός* is governed by *ἀντί*, 'tend you like a father.'
316. *καταισχύναισ' ἔχεις*, 248.
317. The MSS. read here *τοὺς σοὺς παλαιούς ἐγγόνους αὐτόχθονας*. Some correction is needed, as *ἐγγόνους* means 'descendants,' and not 'ancestors.' Bothe suggests *τοῦ σοῦ π. ἐκ γένους α.* But it is more probable that Euripides wrote some other word in place of *ἐγγόνους*. I have ventured to write *ἐγγεγενείς*, 'kinsmen.'

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320. *συνεκπονούσα κῶλον*, 'helping my limbs.' *γῆρας* is governed by *λατρός*.
323. *ἐρείδου*, 'lean,' lit. 'be supported.' *περιφέρῃ στίβον* (accus. of motion over a place, like *πηδῶντα πέδια*, Aj. 30), over the winding path.
324. *τοῦτο*, 'the stick.'
325. *παρῆς*. *μή*, prohibitive, does not go with aor. imperative, though it does with present. So the subjunctive is used instead. The reason is, that the polite instinct recoils from a direct forbidding of one definite act; whereas when we use the present, which is more extended, the prohibition is not so peremptory.
μὴ παρῆς κόπῃ, 'don't drop it from weariness.'
326. *τοῦ ἀπόντος οὐ κρατῶ*, 'I am not master of what I haven't got,' i.e. 'strength.'
327. *ἴστρος*, 'loom;' *κερκίς*, 'shuttle.'
329. *παίδων*, governed by *τύχην*.
335. *ποσῶ*, 'suffer,' as frequently.
336. *θάνατος ὧν κεῖται πέρι*, 'where death is the penalty,' v. 296.
339. *ἔχεις*, 'thou knowest.'
342. *μαστός*, 'breast.'
344. Notice the change of metre, to suit the excitement.
346. *πράσσω*, 'to fare.'
352. *ἐκτελής*, lit. 'complete,' so 'full grown.'
356. *συνθείς*, 'hastening.' *σεύω*, prop. 'to put in quick motion' [optat. indef.].
358. *χράω*, 'to announce by oracle.' Notice the double question.
359. *ταλαίηνς* [σου].
361. *σαίρω*, 'to sweep.'
363. i.e. from *ἰών*, 'going.' The derivations of the ancients who knew only one language, and nothing of the history even of *that*, are outrageously wild. Cf. 291.

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370. *μεμηχανημένως ὑβρίζόμεσθα*, 'we suffer violence deliberately planned.'
373. *ἐπ-εις-*, with the usual notion of 'intruding.'
377. *στέργω*, as often, 'to bear.'
380. *ἐξενωμένον [ξενώ]*, 'sent to a foreign land.'
382. *ἄφετος*, an exquisitely appropriate metaphor, as its strict use is of sacred animals, 'let loose' (*ἀφίημι*) over pastures. Notice historic *λάθοι* after historic present *παιδεύεται*.
387. *ἀνέφερε*, 'refer,' i.e. 'lay the blame.' Cf. 17.
Notice the peculiar imperfect, not of what he did, but of what he plotted to do.
388. We must read *λαθών* for MSS. *ἐλθών* with Musgrave.
ἀμύνεσθαι, 'to repay' him for his long-delayed recognition.
390. Badham excellently reads *καινοῖ* for *καινόν*.
391. *δῆθεν*, 285.
393. *ἀναριθμητον*, exactly the English, 'of no account.'
398. *τῶν Αἰόλου*, i.e. 'one of his own kin [Aeolus was his brother] and not a noble Erechtheid like yourself.'
405. 'to live or die, if so I but pay back my mistress for her care.'
τε . . τε . . Even in alternatives, the Greeks prefer the copulative form 'and' to disjunctive 'or.' Thus they say *μικρὸν καὶ οὐδέν*, *δύω καὶ τρεῖς*.
409. *ῆ*, indef. subj.; in poetry without *ἄν*.
410. *ἐμπίμπλαμαι*, 'satiated.'
414. *οἶδα*, w. inf. 'to know how,' 279.
415. 'the rocks of Cecrops' are Athens, of course.
418. *ἀπαντῶ*, 'to meet' [*ἀντί*].
420. *ἐκκλέπτω*, 'to hide.'
429. *ἄρφη*, 'dark' [*ἔρεβ-*] *σπαργανόω*, 'to wrap,' 'swathe.'
431. 'my sorrows only, and my secrecy know of it,' i.e. 'no one;
I did it alone in my agony.'
436. *πείσειν*, 'to lie.'

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437. namely, 'my bosom.'
439. *ὥς*, not uncommon w. acc. part., where the idea of 'thinking' is easily supplied.
444. *ἀντέχωμεθα*, 'cling to,' with gen., expressing a vaguer and more partial connection than *ἔχειν* with acc. This subj. is used for imper., and is called hortative.
449. *ἄδην*, 'enough.'
452. *ἀλλά*, 164. *ἐπὶ σοί*, idea of hostility or usurpation, 'to vex thee.'
454. *δπάοντας*, 'servants.'
459. *καὶ μὴν*, introducing new idea or subject. 'Well, then.'
461. Alluding to the famous revolt of earthborn giants against Zeus. Eurip. makes the scene to be the well named Phlegra [*φλέγω*, *fla-mma*], or volcanic plain of S. Italy.
467. *ἔχειν*, or. obliq. after *μῦθος*.
469. *δόρυ*, 'the battle.' *ῥῳθεν*, Pallas.
471. The best correction of a harsh line. *ἢ οὐ*, one syll. *τί δ' οὐ μέλλεις*; 'why are you not likely?' i.e. 'of course you do.'
474. *μέλλον ἔπος*, 'a pregnant word,' of which something startling will come.
478. *σώματος*, gen. of attachment, 'to his body.' Cf. 444, which gen. resembles this.
486. *τοῦμόν*, 'my scheme,' viz. 448, 450.
487. *ὑφοράμαι*, 'suspect,' 'mislike.'
488. *δόξεις*, 'shalt be thought.'
489. *μητρυνία*, 'stepmother.'
491. i.e. 'certainly I get my pleasure sooner.'
493. Greeks can use imperative subordinate; we can't, and say . . . 'what you must do.'
494. *ἔργανον* [*ἐργ-*] 'implement.'
501. *λαιμός*, 'throat.'

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503. *προξένων*, 'the entertainers' who took in the visitors to Delphi.

SCENE 4.

514. *ζητῶν ἐξέπλησα*, 'I have sought her diligently.'
517. *ἀρχαί*, as we say, 'the authorities' (*ἀρχ.* = *αἱ ἐπὶ*).
521. *ἔγνω*, 'thou hast guessed it,' the aorist of *immediate* pastness, 56.
- 526 *sq.* 'it is better to know the worst.'
530. *ὀπλίζω*, by natural metaphor, 'to prepare.'
532. On the two peaks of Parnassus it was said the dancing lights were seen of Dionysus' revels. Cf. *Bacchae*, 306.
533. *δότηρια*, [cf. *ξένια*, *τροφεία*, &c.] prop. presents made by bridegroom for the sight of the bride; so here by natural and picturesque metaphor for Xuthus' thank-offering for recovery of his son. Translate 'for having found his son.'
534. *ἀμφήρης* (*ἀρ-* 'fit') 'fastened all round.'
539. 'the stoneless circuit of the sacred tent.'
543. *εὐγωνία* [*γωνία* 'corner'] 'a perfect square;' the plethrum was 101 feet.
544. *καλῶν*, fut.
545. *θησαυρός* 'treasury' [deriv. uncertain, prob. *θε-* 'put'].
550. This false concord is probably due to a slight pause after the verb, for it only occurs where the verb comes first: *Trach.* 520, *Bacch.* 1350, *Hel.* 1358, *Pers.* 49.
554. *ἀσείρωτος* [*σειρά*, 'trace'] 'without a trace-horse,' i.e. with only a pair.
558. *οὐραία* [*οὐρά*], 'its tail-stars.'
560. *διχρήρης* [*δίχα-* *αρ-*], 'dividing,' as the new moon begins the month.
- 565-6. These two lines allude to Hercules' labours in the following

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order:—Centaur; horses of Diomed; brazen-footed stag; Nemean lion.

571. τὸν θέλοντα, 'any one who wished.'
573. εὖοχος, obscure word, probably from ἔχω, = 'rich.'
577. κρωσσός, 'pitcher.' πρόθυμα πράσσων, 'with needless zeal.'
579. σμύρνης ιδρώτα, 'the sweat of myrrh,' a good phrase for the oozy gum of the myrrh-tree.
580. ἤρχε, probably in technical religious sense (in which the active voice is possible) 'made libations,' lit. 'began' the ceremony.
581. The 'flutes and bowl' are, of course, after the banquet.
592. σπονδάς, 'the libations,' ready to pour.
593. βλασφημίαν, 'an ill-omened word.'
595. ὠλών ἔθετο, 'counted it an omen.'
599. The wine of Byblus (uncertain where) was famous.
601. κῶμος, 'a troop,' lit. of revellers.
602. ἀτρεστα, adv. [τρέω], 'fearlessly,' i.e. 'unmolested.'
608. βακχεύω, 'to be convulsed' (by natural transition).
609. ἀ-ξυνετός, 'unintelligible,' 'a strange (ill-omened) cry.'
611. ἀπ-ασπαίρουσα [root σπα-] 'gasp.'
612. μέλη may be either 'arms' or more likely 'legs,' i.e. he leapt over the table and seized the paidagogos.
618. ἐπ' αὐτοφώρῳ [φῶρ (fur) 'thief'] 'in the very act,' 'red-handed.' ἔχοντα, 'in possession,' 'with the drug upon him.'
622. πυθόχρηστος [χράω], 'prophetic.'
625. ὀρίζω, lit. to 'define;' hence to 'decide.'

SCENE 5.

634. θρίγκος, 'the stone ledge' that divided off the inner sanctuary.
639. ἔκτεινε, 387.
640. ὀμός, 'cruel'

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2. *προγόνους* in a rare (but obvious) sense, 'step-sons,' lit. 'those born before.'
7. Sense, 'I should still be *καθαρός* if I did the deed.'
1. *ἀντί-πηξ*, 'a casket;' it was probably of two hemispherical halves fitting into each other [*ἀντί*, 'opposite;' *πήγνυμι*, 'fix'].
0. *ἐνθύμιον*, 'inspiration.'
5. 'thou bringest this out to me, as a clue to find my mother.'
5. *ὄθεν*, by attraction for *ἐκείθεν οὐ*, 'begin from that place, where,' i.e. here.
2. *ἀπεμπολάω*, 'to sell away,' 'get rid of.'
5. *δαιμον*, 'my fate.'
4. *εἶαν*, 'to leave alone.'
6. *τί πάσχω*; 'what ails me?' [that I am doing so foolish a thing].
1. *τὰρά φιλα*, 'my dear memorials'—clothes, playthings, &c.
3. *ἐκ τινος θεηλάτου*, 'from some divine will.'
4. *ἐνρώς*, 'mould.' *ὁ ἐν μέσῳ*, 'the intervening time.'
7. 'Peace, Peace; I ween, thou knowest much of old,' probably meaning 'doubtless a crafty schemer like you has many marvellous secrets.'
4. 'cease not now to slay,' i.e. 'slay on.'
0. 'cease weaving wiles.'
9. *ἐκδίδαγμα*, 'a first exercise.'
3. *κράσπεδον* means 'fringe.'
0. *σκόπελος* is the acropolis.

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